

NO. X XIX.

THE  
**CHRISTIAN EXAMINER**  
AND  
**THEOLOGICAL REVIEW.**

VOL. V.—No. V.

SEPTEMBER AND OCTOBER, 1828.

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### TO SUBSCRIBERS.

It was our intention to have published this number on the twentieth of December, and the next on the first of January. But just before the first mentioned date, it became necessary to remove the office at which the Examiner is printed, which, together with the new arrangements we have made for publishing the work, has been the principal cause of delaying the number to this hour. We hope our subscribers will find for us in these circumstances some apology for our delinquency. We presume we consult their wishes in not publishing two numbers simultaneously, and shall therefore let a reasonable time elapse between the issuing of this number and that still due, which will appear, we trust, before the end of the present month of January.

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### HILLIARD, GRAY, AND CO.

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ARE AGENTS FOR THE FOLLOWING PERIODICALS—

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LONDON JURIST,  
MUSEUM OF LITERATURE,  
AMERICAN QUARTERLY,  
SILLIMAN'S JOURNAL.







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MISCELLANY.

ORIGINAL LETTERS ADDRESSED TO COTTON AND SAMUEL  
MATHER.

[A friend has put into our hands the following letter to Cotton Mather, written in 1725-6 by his correspondent in England. The original is in the Library of the American Antiquarian Society at Worcester, and the copy from which we print was made by C. C. BALDWIN, Esq. the Librarian.]

*' Ottery,\* March 10, 1725-6.*

' REV. AND DEAR SIR,

' Your most kind and welcome letter of the 31st December 1724, came too late to my hand to return you my thanks for it by the ships that went to New-England the last spring. But though the intervals be so long, I am unwilling to drop so excellent and grateful a correspondence; for it gives me an uncommon joy to receive a letter from your hand; and your last letter was a double pleasure as it enclosed another from my most valuable namesake, though it tempted me, I fear, to some degree of pride, that we had one of the family left, that deserves a better character than any of the same name on this side the water. But enough of this, lest I lead him into the same temptation.

' I return you my hearty thanks for such variety of useful compositions as you are pleased to send me; and in particular for the Life of your dear and admirable parent, now with God, who was so long a burning and shining light in this dark world.

\* Ottery is a market town in Devonshire.

‘I rejoice to hear of the increasing and flourishing estate of the churches of New-England, which are very dear to me. And I can assure you that I sympathized with you most tenderly when I received your last letter, for I was under the same exercise in my own congregation, on the account of the new tunes of psalms, that vexed and ruffled some of your churches. And many other congregations have been very near to fatal rupture, by the devil’s subtilty, even by so minute a circumstance.

‘I am glad that the seeds of Arianism or Socinianism have not yet been sown in your soil, and pray that the Lord of the harvest may ever prevent so mischievous an evil, which has never failed to deluge those churches where it has been received and encouraged.

‘The prime Arian of the Dissenters in England,\* happens to have his seat in the west of this kingdom; who, since he found he could not propagate his heresy by controversial writings, now endeavours to insinuate his leaven by paraphrases and commentaries on books of scriptures; and having published a dangerous comment on the Epistle to the Colossians, the last year, has now spawned another, worse than that, on the Epistle to the Philippians; and in his notes on the second chapter, has declared sentiments concerning our Lord Jesus Christ, that he was the angel of Judea, which was his province, as another angel presided over Persia, and others over other countries, grounding this wild notion on Daniel’s *King of the North and of the South*; that the other angels opposed his kingdom as not knowing his particular favor with God; but after his death and resurrection, he was rewarded for his sufferings, by being made an archangel, and so had power over the other angels, whom he triumphed over, and led them captive into heaven; applying that of the Psalmist, *He ascended up on high, and led captivity captive, &c.* to the good, and not the evil, angels whom he went with into heaven as his train, having conquered them in the opposition they had made to himself as angel of Judea, through ignorance,—with more of this wild stuff; and what he will publish next of this kind, time will show.

‘And both these comments are dedicated to the present Lord Chancellor. In which dedication he expresses his great admiration, and imitation of that great man *Mr Locke*, who was the head of the Socinians and Deists in England.

‘Much infidelity abounds over all our realm amongst the great men, and diffuses itself through all parties, ranks, and professions among us, which makes sad the hearts of Christ’s disciples.

\* ‘The prime Arian of the Dissenters,’ was the learned James Peirce, of Exeter; and the Lord Chancellor, to whom his Paraphrases were dedicated, was the celebrated Sir Peter King, nephew of Mr Locke, who left him half his library.

And as a fruit of this, a loose and libertine spirit appears everywhere more and more, though it be boldly opposed by all the faithful.

‘But Mr Bradbury now writes me that in London they are under a new alarm from Mr Watts’ book on the Trinity, which seems to open a Socinian scheme upon us, before we had well got out of the hands of the Arians. Two pens are at work against him. So that as he represents it, the luxuriant fancy of that man will do the church more hurt by his divinity, than it has done it service by his psalmody and poetry.

‘And I have another complaint to make to you, for I vent my grief into your tender and sympathizing bosom, that many of our young men seem much inclined to Pelagianism, which evil they have very much contracted by Dr Whitby’s Comments and Limborch’s Theology, which are put into their hands by some of their Heterodox and unwary tutors. *O tempora! O mores!*

‘And, which is as bad, if not worse than all, real, vital, spiritual religion dies away among us in a spirit of indifferency and lukewarmness, and under the prevailing love of gain and pleasure in a long day of outward peace and prosperity. So that we seem to need very severe rebukes from Heaven to humble and awaken us.

‘And will debauching masquerades and lewd plays, so much delighted in, and countenanced by persons of the highest station, make us better? I fear whither we are running, both in principle and practice; so that perhaps if we are not severely scourged, we are undone.

‘Nevertheless the foundation of God standeth sure. The Lord knoweth those that are his. There is a remnant that believe his truth and fear his name; and in London and many other towns, there is a most laudable spirit of charity, and a zeal in the societies for reformation to suppress outward crimes and immoralities.

‘I pray God to continue your valuable life and labors in his church, till he shall raise up others fit to succeed you, and till you have done your work and are rendered every way meet for your everlasting rest.

‘Please to convey the enclosed to my worthy relation, and be so good as to bring the author of this into remembrance in your prayers, that he may be found faithful, who desires to be reputed,

‘Reverend Sir,

‘Your most affectionate and obliged

brother, and humble servant,

JO. WALROND.\*

\* As to the writer, Walrond, we have not been able to obtain any information. He speaks of his ‘most valuable namesake,’ as living in this country. But the

‘Mr Ball, who is now past seventy, but yet most highly useful in his ministry and example, his learning and piety, sends you his most affectionate service.

‘I bless God he is still lively and vigorous in his work, and has been honored as an happy instrument to oppose our Arian errors.’

[The above letter is interesting and valuable from the view it gives of the opinion entertained at the time it was written of the religious sentiments of Locke, Watts, and Whitby, those brilliant ornaments of the Unitarian faith, and the two last of whom became converts to it at a late period in life, after a patient and prayerful examination of the subject, and in opposition to their preconceived and recorded opinions. The statements in this letter are the more important, because they are incidental, private, and from one who was a cotemporary and an opposer. From his account it appears that Locke was regarded in 1725 as ‘the head of the Socinians and Deists in England,’ Dr Watts’ book on the Trinity was thought to ‘open a Socinian scheme,’ and the commentary of Whitby ‘inclined the young men to Pelagianism.’ These declarations corroborate, what no man who has carefully examined the evidence can doubt, that these three distinguished men were Anti-trinitarians and Heterodox. By their Orthodox cotemporaries they are stigmatized as heretics, and excluded from their pale. It is a vain attempt, on the part of their successors at the present day, to draw the exiles back again within their narrow inclosure.]

[We have obtained from the same source another letter written by the same individual to Samuel Mather, the son of Cotton. Although not so interesting as the preceding, we shall insert it, on account of the view which it gives of the state of religion in England in 1731. It is worth noticing that the middle or moderate party among the Dissenters, was the most numerous.]

‘Exon.\* July 28th, 1731.

‘DEAR SIR,

‘The sight of a letter from the son of such a father, my excellent friend and correspondent for about twenty years, was very affecting to me, and revived in me a delightful thought of that reverend and heavenly person, now with God.

‘I rejoice to see that he has left such a valuable relict and successor in the ministry as yourself, who I hope will be his image

name of Walrond is not to be found in any of our historical books. It is not in the Index of the Collections of the Massachusetts Historical Society. It is possible that it is the same with Waldron, a name in high esteem in New England at the time this letter was written. There was a William Waldron, minister of the New Brick in this town from 1722 to 1727; and this may possibly have been his ‘worthy relation.’ Mr Baldwin, who has lately made a copious and complete index to Cotton Mather’s *Magnalia*, an Herculean task, writes to us—‘I can say with safety that the name of Walrond is not in the *Magnalia* of my old favorite, Cotton Mather. I have nearly completed an index (*uberrimus*) to Hutchinson’s *Massachusetts*, and it is believed that it does not appear there. He subscribes his name very legibly.’

\* The Latin name of Exeter.



as well as his son, and inherit the graces and virtues as well as the prayers and blessings of his pious ancestors.

‘I thank you very kindly for your most acceptable present of your sermon and the Life of your dear father, whose death was a deplorable loss to New England, and much surprised me, who had put it far off upon the foolish reason of his father’s long life. I am sorry you can give me no better account of the state of religion with you, and I wish I could give you any better of Old England. But certainly, as bad as it is with you, it is worse with us, who do not hold the truth or righteousness, but are much corrupted both in faith and manners. However, I bless God that there is a good remnant among us, that have kept Christ’s truth, and not denied his name. With us that are called Dissenters, are three sorts, such as are fallen from the faith into Arian or Arminian errors, such as are very sound, and a middle sort, the most numerous, that profess the same faith, but are so indifferent about it, and indulgent to the erroneous, that they seem to be with us in principle, but with *them* in interest, loving them better with their errors, than others with the truth as it is in Jesus. And as to the life and practice of religion, there we all fail, and may be ashamed.

‘I should be glad to hear how the Church of England Missionaries behave amongst you, and in other parts of America; for very honest well meaning men contribute zealously to them in these parts as well as in London. How does your University flourish, and what does it produce? Who succeeds your most valuable father in Boston? These, with whatever other intimations you shall please to give me, will be very acceptable to

‘Dear Sir,

‘Your most affectionate brother  
and humble servant,

JOHN WALROND.

‘I am glad to see so good first fruits of your labors. May you go on with the divine assistance and blessing to be a burning and shining light in America.

‘Accept a small present from me. *The Texts of Scripture Compared* was drawn up by your unworthy servant.’

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## RECOLLECTIONS OF A SERMON.

‘ We shall all be changed.’

THE voice comes faintly from yon insect throng,  
Whose riot in the dusty sunbeam, held  
For one brief hour, sums up their fleeting life.  
The voice is whispering from the summer leaves;  
It sighs along the lowly grass—its breath  
Is wafted on the gentle wing of even,  
Alighting on the closing flowers that spread  
Their beauty to the sun of yesterday,  
And ere another evening, shall have passed  
Like a forgotten thought. The voice is borne  
On the low murmur of that shallow stream,  
Nursed by spring showers, consumed by summer’s drought.  
The voice of change comes from the shivered oak,  
Whose knotted limbs creak to the passing blast,  
And utter forth a warning of the hour  
That hastes to lay the forest sovereign’s head  
Low in the dust. The solemn voice of change  
Comes from the mountain tops which first gave back  
The splendors of the new-created sun—  
Whose clefts have shouted to the thunder’s tone  
For ages gone. The voice of human change,  
Breathing immortal hope, is borne to heaven  
From the low bed of poverty and pain,  
Where lies the dying saint—it bursts in joy  
And holy gladness from the martyr’s lips,  
Who welcomes death for truth—it lifts the soul  
Of the pale messenger of love, whose life,  
Spent in his Father’s work, is waxing low.  
He hears the voice, and girds himself afresh,  
And cheerful waits in faith *his* hour of change.

W. R.

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## REVIEW.

ART. XI. *Lives of the Twelve Apostles; with Explanatory Notes.* By F. W. P. GREENWOOD, Junior Minister of King's Chapel, Boston. Hilliard, Gray, Little, & Wilkins. Boston. 1828. 12m. pp. 148.

THIS is a pleasing and useful work. The narrative is easy, and the incidents well arranged; and there is simplicity, beauty, and force in the trains of reflection in which the author occasionally indulges. The latter, with some digressions in which he now and then allows himself, form very attractive parts of the performance, containing views equally just and affecting, and always expressed with terseness and point.

The subject is an interesting one, the lives and fortunes of those 'excellent men,' who were selected by Jesus to be the companions of his travels, who shared his confidence, and heard from his own lips, those heavenly truths, which now, after eighteen hundred years, continue to light millions on their way to virtue, to happiness, and to God. Of the history of these favored few, only imperfect accounts have been transmitted to us. Of some of them we hear little beside their names, in the sacred writings; of others more is told us, but still much is left to conjecture. Their characters are presented only in their dim and shadowy outlines, the occurrences of their lives are sparingly related, and after the sacred writings fail us, little light remains to assist or reward our researches. The injuries of time have spared enough to excite, without gratifying our curiosity. Of the writings of Hegesippus, the earliest ecclesiastical historian, and who lived near the times of the apostles, unfortunately only a few fragments have come down to us, preserved chiefly by the care and diligence of Eusebius. The latter, early in the fourth century, complains of the great paucity of materials for the early history of the church. The scanty and imperfect records to which he had access, age has since mutilated or destroyed. Of fables and romances and traditionary legends we have enough among the Fathers before and after his days, and they may contain a few insulated truths, but mixed up with so much extravagance and error, that they can with difficulty be distinguished. In fact, to separate them from the immense mass of falsehood with which they are incorporated, exceeds the ability of the most sagacious critic, and the task must be forever abandoned in despair.

Cave, in his 'History of the Lives, Acts, and Martyrdoms of the

Holy Apostles of our Saviour and the two Evangelists, Mark and Luke,' a monument of his learning and piety, has collected, we believe, all, or nearly all, which is worth extracting from ancient records on the subjects of which he treats. He writes with much honesty and fairness, and though as a Protestant, he may be supposed to have felt a strong repugnance to the pretensions of the Romish Church, and was led, in the course of his work, to combat the positions and assertions of some of its champions, he uniformly manifests a spirit of moderation and candor. He cannot, however, be wholly acquitted of the charge of credulity. His narratives are encumbered with gossiping rumors utterly unworthy of being related, he often goes into details which are quite tedious, and his style is far from being attractive. Altogether his performance is not adapted to popular use.

Lardner, in his 'History of the Apostles and Evangelists, Writers of the New Testament,' is more critical and discriminating. His work is excellent of its kind. But neither is Lardner's a book designed, or fitted for popular reading. Both together, however, furnish an important storehouse, from which a master of the graces of style may derive ample materials capable of forming the groundwork of several pleasing biographical sketches. We regret that Mr Greenwood has not permitted himself to draw more liberally from these, and similar sources. No one is more capable than he of working up the rough materials they afford into a beautiful and fascinating narrative. We know not that we have any cause of complaint against him. His work might have been rendered more learned, but it might have lost in proportion its attractions. He wrote to be read, to please, to edify, to nourish and strengthen good affections, to excite and gratify a taste for a species of history in the highest degree interesting and profitable, but hitherto too much neglected, and what he attempted, he has certainly accomplished. He has furnished, not a work of profound criticism or of deep research; this was not wanted. But he has given us a performance, from which no one, learned or unlearned, can rise without benefit and pleasure. So far as the scripture accounts conduct him he is full, and we think, in the main, exceedingly judicious. He has seized on the incidents which are most instructive, and his delineations of character are striking and true. When deserted by these guides, he is occasionally a little too sparing of information, occasionally betrays a little carelessness, and, in a few instances, falls into error, not, however, sufficient very materially to impair the value of the work.

The Lives are preceded by an Introduction, in which Mr Greenwood speaks of the motives of Jesus in calling the twelve apostles, and the interest their history is fitted to excite.

'Who were those, in the first place, whom the Saviour of men, the Prince of Peace, the Son of God, chose out of the whole world, to be his companions, his pupils, his witnesses, his historians, his apostles, his friends? What were their qualities? How were they recommended to the notice of Jesus? What were their occupations, their condition, education, principles? It was a remarkable station which they were called upon to hold; so near the person, so high in the confidence of the most exalted being who ever appeared on our earth. As disciples ourselves, though it may be unworthy of the name, and as distant from *them* in merit as we are in time, yet as professed disciples of that heavenly Master, we are naturally curious to learn more than simply the names of our favored predecessors. We would make ourselves acquainted with those men who saw, and heard, and touched, and lived, and conversed with, that holy prophet of God, for whom we feel a reverence only inferior to that which we entertain toward Him who sent him.

'And who were those, we would ask, in the second place, who were appointed by Jesus Christ to publish his religion, and enabled by the assistance of the holy spirit of God to publish it successfully? Who were those, who, in obedience to their Master, went out into all nations, teaching, converting, and baptizing, and planting the parent churches of our faith in learned Greece, and lordly Rome, and benighted Africa, and among those rude people of the North from whom we ourselves are descended? It was no mean work in which they were employed. No revolution of recorded time can equal it in glory; for thrones were subjected to its power, and the poor and humble of the earth were raised by it to an elevation, for which thrones would have been an inadequate substitute. They, like their Lord, were invested with a control over the operations of nature; and more than that, they, like him, and by his authority, and with his instruction, founded an empire the most broad and lasting which has ever existed, over the human mind. Who were they? As Christians, as subjects of that empire, as men amazed, at the same time that we are rejoiced, at what we have heard and what we behold, we are impelled to inquire who they were, who established a dominion which has already covered the civilized world, and is apparently going on, with ever encroaching steps, to spread itself over the whole earth? If the lives of any men are interesting, theirs must be peculiarly so. They are the great reformers, the great conquerors, whose empire has been continually increasing and strengthening, while the houses and dynasties of heroes and kings, have risen, and flourished, and passed away into forgetfulness and ruin; the only empire which has grown more vigorous and more hopeful with age; because the mind and the heart and the destiny of man, and the good providence of God, are joined to support and perpetuate it. Who were these men?' pp. 11, 12.

The life of Simon Peter, whose name uniformly appears at the head of the apostolic list, stands first in the volume. He formed a prominent figure in the little group assembled around the person of our Lord. His forward and impetuous temper, his ardent attachment to his master, his energy and firmness, which procured him the emblematic name of Cephas, or Peter, a Rock, and lastly, his age, contributed to bring him often into notice, and laid the foundation of that precedence he obtained among the apostles. Of the twelve he is most frequently mentioned, and his charac-

ter most fully discloses itself, in the sacred histories. Mr Greenwood gives us the following short description of some of his distinguishing traits.

‘Peter’s character now rapidly unfolds itself; a character of strong and contrasted features; bold, honest, and vehement, and yet wavering and inconstant; now forward and daring before all his companions, and now more timid than any of them. Wherever we meet with him, it is the same Simon that we see; distinguished alike for high and generous virtues, and for faults inconsistent with those virtues and altogether unworthy of them. Strength and weakness, courage and irresolution, impetuosity and indecision, are mixed up in his temperament in a striking and yet perfectly natural combination; and at the bottom of the whole, there is a purity of feeling, and an integrity of purpose, which endear him to his Master, and fit him at last for his important destination and office.’ p. 18.

Of Peter’s travels after he left Judea, probably about the year fifty, till his arrival, some years after, at Rome, no accounts, which can be depended on, have been handed down to us. Epiphanius informs us, that he was often in Pontus and Bithynia; and Origen, as quoted by Eusebius, observes, that he ‘is supposed to have preached to the Jews of the dispersion in Pontus, Galatia, Bithynia, Cappadocia and Asia; who finally coming to Rome, was crucified with his head downwards, for he requested that it might be in that manner.’ Cave supposes that he arrived at Rome in the year sixtythree, and Lardner sixtythree or sixtyfour of the christian era. This date is probably not far from the truth. We hear of him perpetually in Judea till near the year fifty, about which time, or a little before, the apostolic synod was holden at Jerusalem, at which he was present. He soon after visited Antioch, and may then have passed into the above named countries, all of which are mentioned at the beginning of his first Epistle. Thence probably he went to Rome. There is good reason for believing, that he suffered martyrdom in the year sixtyfour, or sixtyfive of our era, in the beginning of Nero’s persecution. He could therefore have been at Rome only a short time, one or two years at most. Nicephorus, comparatively, however, a modern writer,\* and not entitled to the utmost credit, fixes the time of his ‘episcopate’ there at two years. Mr Greenwood has not done full justice to this subject. Peter ‘is said,’ he observes, ‘to have been bishop of Rome for twentyfour, or twentyfive years,’ nor does he hint, except in a note, at the end of the volume, that the truth of this report has ever been doubted. The assertion originated with Jerome, but appears wholly destitute of support. It is impossible to reconcile it with the accounts we have of Peter in the Acts of the Apostles, and the incidental notices of him in the Epistles of Paul;

\* He wrote early in the fourteenth century.



the turn of expression employed by Origen in the passage already quoted, certainly does not favor it, but the reverse ; and Nicephorus and Lactantius, or the author of a work usually ascribed to him, expressly contradict it. In fact, the supposition is attended with numerous and insuperable difficulties, and the evidence against it from antiquity is so strong, that it has been rejected as unfounded by several Romanists, inferior to none in a knowledge of ecclesiastical chronology. \*

We are unacquainted with Mr Greenwood's authorities for supposing that Peter was originally buried in the 'Catacombs.' There is a tradition, that his body was embalmed after the Jewish manner, and buried on the Vatican Mount ; that a small temple was erected on the spot, on the destruction of which by Heliogabalus, it was removed to the cemetery on the Appian Way, two miles from Rome, whence it was reconveyed to the Vatican in the time of Pope Cornelius, A. D. 251, and that the temple was afterwards rebuilt and enlarged by Constantine in honor of the apostle's memory. This tradition derives support from one or two circumstances, which we think deserving of notice. That Peter, executed as a criminal, should have been buried on the Vatican Hill, the scene of his crucifixion, is in itself in the highest degree probable ; for the place was, at that time, held in little esteem by the Romans, on account of its bad air and all sorts of filth collected there. The church mentioned as erected over the spot, must have been a rude structure. Its destruction by Heliogabalus may seem to need explanation, and may appear, at first view, somewhat improbable. But history has preserved a fact, which renders it quite probable. Heliogabalus, we are told, first brought the Vatican Mount into repute, by clearing away the rubbish and removing the causes of its unhealthiness. It was during this process, undoubtedly, that the 'small church' alluded to, was destroyed, and the relics of Peter removed to the Catacombs. This striking, and as Paley would call it, 'undesigned' coincidence, we do not recollect to have seen noticed.

'His family,' says Mr Greenwood, 'consisted as far as we can ascertain, of Simon himself, his brother, and his father, his wife and her mother.' He afterwards observes, 'it is probable that he was a married man.' That he was once married is certain, for his wife's mother, is expressly mentioned in the Gospels. Some Romish writers have asserted, that he left his wife on becoming a disciple of Christ. But it has been inferred from an expression of St Paul, that she accompanied him on his travels, and Clemens of Alexandria mentions her martyrdom.

\* This point is argued at some length by Cave, in his *English Lives*, and resumed and pursued in a subsequent work, *Script. Eccles. Historia Literaria*.

For a description of Peter's person and features, we refer those who have any curiosity on the subject, to a note at the end of the volume before us. It is entitled to about as much respect, we suppose, as the story of his meeting Jesus after his escape from prison in Rome, and his return to his cell, when, being asked by him whither he was going, Christ replied, 'To Rome, to be crucified a second time;' or numerous other traditions concerning him, as the report of his carrying the gospel to Babylon and Chaldea in the East, and Britain in the West. The portrait is given by Cave on the authority of Nicephorus, and partly, as it seems, of Jerome, who quotes from a spurious work, called 'Clemens' Periods.' The peculiar appearance of the eyes, 'black, but spect with red,' Baronius attributes to his frequent weeping!

Of Andrew, Peter's brother, and the second on Matthew's list, little is said by the sacred historians, and Mr Greenwood has allotted to him only three pages. In the distribution of provinces supposed to have been made by the apostles, Scythia, we are told, was assigned to Andrew. An ancient writer has left a particular account of his travels, but from what source he derived his materials is unknown, and the credit due to his narrative, therefore, must be determined by the internal marks of probability or of improbability it exhibits. It is said, that having traversed the countries bordering on the Euxine Sea, he penetrated into the remote solitudes of Scythia; that at Sinope, on the banks of the Euxine, he met with his brother Peter; that while there the Jews rose upon him, treated him with great barbarity, beat him, and dragging him out of the city, left him for dead; that he revived, and afterwards went to Byzantium, Constantinople, and having founded a church there, ordained Stachys, mentioned by St Paul as his 'beloved Stachys,' Rom. xvi. 9, the first bishop,—a fact asserted by Nicephorus Callistus, and by another Nicephorus, Patriarch of Constantinople, but which the reader is at liberty to admit or reject,—that being afterwards banished from the city, he preached the gospel in several parts, and finally came to Patræ, in Achaia, now Patras, an archiepiscopal see, where he sealed his testimony with his blood. That such, or something similar, may have been his track and fortunes, is not improbable. Of his death by crucifixion we have no reason to doubt. We are told that Ægeas, Proconsul of Achaia, being irritated at beholding the numbers who went over from Paganism to Christianity, in consequence of Andrew's preaching, after some ineffectual attempts to silence him, caused him to be committed to prison; that he earnestly entreated him to renounce the new superstition, as it was then called,



and save himself; that the apostle persevered with great constancy and courage to declare his adherence to the faith of Jesus, in whose cause he professed himself ready to suffer; that sentence of death after scourging was then pronounced against him. He proceeded to the place of execution with a composed and cheerful air, the people, as he passed along, 'crying out, that he was a good and just man, and unjustly condemned to die.' That his death might be more lingering, he is reported to have been fastened to the cross by means of cords. He remained, it is added, two days upon it, instructing the people, and exhorting them to constancy and perseverance. The cross on which he suffered, is affirmed to have been what is called a *cross decussate*, constructed of two pieces of timber intersecting each other at acute angles, in the form of the letter X, hence called St Andrew's cross. His body is said to have been embalmed and honorably buried by the pious care of Maximilla, a lady of quality, whom Nicephorus, on what authority he does not inform us, makes the wife of Ægeas, and says that she, as also his brother Stratocles, had previously become converts to Christianity, a circumstance, he adds, which greatly inflamed the rage of the proconsul against Andrew. His body, we are told, was afterwards removed by Constantine, and deposited in the great church at Constantinople.

The next in order is James, called the Greater, to distinguish him from another apostle of the same name. We offer no apology for the length of the following extract from his Life.

'Here I cannot help requesting my readers to pause a moment, and consider the fortunes, the singular, and, if the word were holy enough, I would say romantic, fortunes of these four men. Simon and Andrew, James and John, brethren of two different families, dwell together with their parents, in a village at the northern extremity of a lake or small sea, in the district of Galilee, and on the confines of the land of Judea. The sea is a large sea to them, and to them the towns, which here and there dot its coast, and the light barks, which, for the purposes of amusement, or traffic, or their own calling, skim along its pleasant waters, are the world. They are fishermen. Day by day do they rise up to the contented exercise of their toil, to throw their nets, to spread their sails, to ply their oars, and, when successful in pursuit, to dispose of their freight in their native village, or the neighbouring towns, for the support of themselves and their families. They are friends; they have joined themselves to each other in their humble profession, and agreed to share profit and loss, storm and calm, together. Their low roofed dwellings look out on each other, and on their native lake, and within these dwellings are bosoms which throb anxiously at their protracted absence, and beat gladly at their return. Their boats contain all their wealth, and their cottages all that they love. Their fathers, perhaps their ancestors, were fishers before them. They themselves have no idea of a different lot. The only changes on which they calculate, are the changes of the weather and the vicissitudes of their calling; and the only great interruptions of the even courses of their lives,

to which they look forward, are the annual journeys which they take, at the periods of solemn festival, to the great city of Jerusalem. Thus they live, and thus they expect to live, till they lie down to sleep with their fathers, as calmly, as unknowing, and as unknown as they.

'Look at them, on the shore of their lake. Think not of them as apostles, as holy men; but look at them as they actually were on the morning when you first hear of them from the historian. They have been toiling through a weary night, and have caught nothing; and now, somewhat disheartened at their ill success, they are engaged in spreading their nets, washing them, and preparing them, as they hope, for a more fortunate expedition. Presently, surrounded by an eager crowd, that teacher approaches, whom they have before seen, and whose instructions some of them have already listened to. With his demeanour of quiet but irresistible dignity, he draws toward the spot where they are employed; he enters Simon's vessel, and prays him to thrust out a little distance from the land; then he speaks to that assembled multitude as never man spake; then he bids Simon launch out further, and cast his net in the deep; then follows the overwhelming draught of fishes; and then those four partners, filled with wonder and awe, are called to quit their boats, and throw by their nets, and become fishers of men.

'And now what a change, like the change of a dream or of enchantment, has passed over their lives, dividing what was, from what was to be! It was long before they themselves were aware how entire and how stupendous it was. In a few years, they are to be the principal actors in the most extraordinary events of recorded time. Home, kindred, country, are to be forsaken forever. Their nets may hang and bleach in the sun; their boats may rot piecemeal on the shore; for the owners of them are far away, sailing over seas to which that of Gennesareth is a pond; exciting whole cities and countries to wonder and tumult; answering before kings; imprisoned, persecuted, tortured; their whole existence a storm, and a greater one than ever swept over their lake. On the peaceful shore of that lake, even their bones may not rest. Their ashes are to be separated from the ashes of their kindred. Their blood is to be sprinkled on foreign soils; the headsman and executioner are to pre-empt over their untimely obsequies. A few years more, and the fame and the doctrine of these fishermen have gone out into all lands. Magnificent churches are called by their names. Kingdoms adopt them for their tutelary saints; and the men who claim to succeed to the office of one of them, rule for centuries over all civilized kingdoms, with a despotic and overshadowing sway, and by virtue of that claim give away a continent, a world, which, when their predecessor lived, was entirely unknown. History tells us of a fisherman of Sicily, who was raised to that island's throne; but who will compare that, or any earthly throne, to the twelve thrones which were set up over the twelve tribes of Israel? What is a king of Sicily to an apostle of Christ? A wonderful man has risen up in our own, as we call it, wonderful time, risen up from a moderate station to the empire of Europe; and yet the eight volumes which another wonderful man has written of that emperor's deeds and fortunes, have not preserved, and cannot preserve, such a name for his hero, as is secured by hardly more than eight lines, which tell us of those men who first fished for their living on the Sea of Galilee, and then were called to be the apostles of Christ.' pp. 43—46.

There is an improbable and extravagant tale, forged, as it would seem, by the writers of the middle ages, which supposes James to

have carried the gospel into Spain, and even to Britain and Ireland. It is of a piece with another, which informs us, that his body, after his death, being put on board a ship designed to carry Ctesiphon to Spain, the ship, without oars or pilot, glided rapidly over the waters, and in seven days arrived at the destined port, whence the body was miraculously conveyed through the air twelve miles from the shore, where it was interred; that it was afterwards transported to Compostella, that 'store-house of miracles,' as Baronius calls it, where it has worked innumerable wonders. It is almost certain that he never left Judea. He was put to death by Herod Agrippa. The fact is thus mentioned in the Acts of the Apostles. 'Now about that time Herod the king stretched forth his hands to vex certain of the church; and he killed James, the brother of John, with the sword.' xii. 1, 2. He is termed the Apostolic Protomartyr, the first of the little band, who was called to attest his fidelity by his death, thus partaking of the cup, of which he had long before told his master that he was able to drink.

The fourth on Matthew's catalogue is John, the brother of James, 'the last named, though certainly not the last in merit, of those four friends and partners, the fishermen of Bethsaida,' the disciple towards whom Jesus felt particular affection, and to whose care, in his dying moments, he committed his mother. In the partition of provinces made by the apostles, Asia, according to the testimony of Origen, fell to John. There, as tradition says, he discharged the office of an apostle with great fidelity and success, till a persecution breaking out under Domitian, A. D. 95, he was sent by the proconsul to Rome, and is reported by Tertullian to have been thrown into a cauldron of burning oil, from which he escaped unhurt, or, as Jerome says, 'stronger and healthier than he went in,' a ridiculous fable, which only proves to what a pitch of credulity the Fathers of that age, even the best of them, had arrived. He was afterwards banished to the isle of Patmos, in the Ægæan sea, where he is reported, according to the vulgar account, to have written the Revelation. After the death of Domitian he was permitted to return to Ephesus, where, it is said, he wrote his Gospel at the request of the bishops of Asia, and where he finally ended his days, placidly falling asleep in Jesus, as it is generally supposed, about the year one hundred of the christian era, at the age of one hundred years, or very near it. It is quite certain that he survived all the other apostles; that his life was protracted till the time of Trajan, who succeeded Nero in the year ninetyeight of the vulgar era; that he escaped martyrdom,

the general fate of his companions, and that he was buried in or near Ephesus.\*

Some modern writers have supposed, that the mother of our Lord accompanied him to Ephesus. Others, among whom are Cave, Basnage, and Lardner, are of opinion that she died before he left Palestine. This, Nicephorus affirms from preceding historians, and Eusebius fixes the date of her death at the year forty-eight, fifteen years after our Lord's ascension. Mr Greenwood has not noticed this discrepancy, but observes simply, 'she is supposed to have died at Ephesus.'

Numerous absurd traditions concerning John have been handed about, one of which we have already mentioned. Another is, that being, in company with some others, about to enter the bath at Ephesus, he inquired of the servant, who was within? and being told that the heretic Cerinthus was there, says one, Ebion, says another, it is not improbable both, says honest Cave, he fled with precipitation, saying, 'Let us be gone, and make haste from this place, lest the bath wherein there is such a heretic as Cerinthus, the great enemy of truth, fall upon our heads.'

It is generally reported, and Tertullian and Jerome affirm it, that he was never married. The latter mentions a circumstance, which harmonizes well with the affectionate character of the apostle, and the general strain of his writings. When from age and weakness he was no longer able to preach, he caused himself, on every public occasion, to be led to the church, where he said no more than, 'Little children, love one another;' and when his auditors, wearied with the constant repetition of these few words, asked him why he always spoke the same thing, he replied, 'Because it was the command of our Lord, and that if they did nothing else this alone was enough.'

The fifth named by Matthew, is Philip, also a native of Bethsaida, situated on the banks of the beautiful lake Gennesereth, or Sea of Galilee. History has furnished us with but few particulars of his life. All that we can gather, is, that 'Upper Asia' was assigned as his province, which gave rise to the opinion, that he planted the gospel in Scythia; that he made many converts, and after some years came at last to Hieropolis, a wealthy and populous city in Phrygia; that having condemned the superstitions of

\* Dorotheus, who wrote in the third, and Chrysostom, in the fourth century, assert that he lived to the age of one hundred and twenty years. But this assertion is opposed to the current tradition of antiquity, and seems entitled to no credit. Others, such is the propensity of human nature to the marvellous, propagated the fable, that he never died at all, imagining that he was either translated, or lay sleeping in his grave. The latter was a current story in the time of Augustine.



the place, and procured the destruction of an idol worshipped under the form of a serpent, as tradition says, he was seized by the magistrates, condemned and scourged, and afterwards hanged by the neck against a pillar, though there have not been wanting those, who say that he came to his death by crucifixion.

Of Bartholomew, the sixth in order of the apostles, only the name is mentioned in the Gospels, unless, as has been conjectured, he is the same with Nathaniel. He is said to have carried the knowledge of Christianity into India, where he left a copy of Matthew's Gospel in Hebrew. Pantæus, a christian philosopher, originally of the sect of Stoics, a learned man, and preceptor of Clemens of Alexandria, and who flourished near the end of the second century, is reported by Eusebius, to have found it there, and mentions a tradition current among the inhabitants, that it was brought there by Bartholomew. From India we are told that he passed into Phrygia, and was with Philip at Hierapolis at the time of his martyrdom, and himself narrowly escaped crucifixion. We next hear of him in Albanopolis, or Albanople, as Cave writes it, in Armenia, where we are informed that he was put to death on the cross. There is a rumor, not, we suppose, entitled to much credit, that he was first flayed alive, and another equally uncertain, that he was crucified with his head downwards.

We come next to Thomas, the same, who, on witnessing the sudden appearance of his master after his resurrection, exclaimed, 'My Lord and my God!'—an expression of astonishment and surprise, about which there have existed strange misapprehensions. Mr Greenwood thus expresses himself on the subject.

'By many, though by no means by all of those who hold the doctrine of the perfect equality of the Son with the Father, it has been adduced as a scripture proof of that equality; as an acknowledgment by the apostle, of the godhead and supreme divinity of Jesus Christ. To this interpretation of the passage, there seem to me to be insurmountable objections. In the first place, the question of the deity of Christ has no concern with the event. It was not to be satisfied of the deity, but of the resurrection of his Master, that Thomas required his appearance; and it was to convince him of that resurrection, that his Master condescended to appear to him. "Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe." Believe what? What the disciples had just told him, certainly, that they had seen the Lord, that he was truly alive, not that he was truly God. Secondly, it is difficult to conceive how the appearance of Jesus, in a human form, just as he had always appeared before, and with bodily wounds, just as he had been taken from the cross, that is, as a man in all respects, could have convinced his disciple, and that disciple a Jew, that he was the eternal God. The miracle of the resurrection itself could not have had this effect, because Thomas had often witnessed the miracles of his Master,

without once confessing that he was God; and no other evidence was at this time offered. Thirdly, if Jesus was on this occasion acknowledged to be God, it might be expected that the writer of the narrative should take some notice of the circumstance; but what are his words, immediately after relating this event? "These are written, that ye might believe that Jesus is *the Christ, the Son of God,*" not God himself. Fourthly, the exclamation itself is abrupt, and without any connexion to determine precisely its meaning. It might not have been addressed to Jesus at all, but to God alone; or the first appellation might have been addressed to him, and the second to Heaven; it was an exclamation, in short, of wonder, of ecstatic wonder, of ecstatic gratitude, and just such a one as any of us would be likely to utter on witnessing a similar marvel; such, for instance, as the resurrection of a dear friend from the grave. Fifthly, if the whole exclamation was really addressed to Jesus, the term God might well have been applied, according to known Jewish usage, and in its lower sense, to one who now had manifested undeniably that he was the Messiah, the Prince of Peace, the Son of God, and the King of Israel. Lastly, the answer of Jesus himself excludes the supposition that he was addressed as the Supreme God. For he said unto his disciple, "Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." Now this must mean, "Because thou hast seen me here alive, after my crucifixion and burial, thou hast believed that I am raised from the dead; and it is well; but blessed are they who cannot have such evidence of the senses, and yet shall believe in the glorious truth, from your evidence and that of your brethren." He could not have meant, that they were blessed, who, though they had not seen him, yet had believed that he was God; because there is no connexion between the propositions; because the fact of the resurrection of Jesus cannot, to the mind of any one, be of itself a proof of his deity; and, because no one thinks of requiring to see God, in order to believe that he exists. In conclusion, it must be remembered, that these considerations are so obvious, that they have been fully adopted by some of those who still have professed their belief, founded on other evidence, of the deity of Christ.' pp. 74—76.

Origen informs us that Thomas took Parthia for his province. It is said, that he preached the gospel also to the Medes, Persians, Hyrcani, Bactrians, and others; that he passed through Ethiopia in the East,\* and penetrated into India 'as far as Taprobane†

\* The ancients gave the name of Ethiopia to every country of which the inhabitants were of a black or tawny complexion. By the Ethiopia here mentioned, called Oriental or Asiatic Ethiopia, ecclesiastical writers seem to have understood a country far in the East, it is not quite certain what. Cave must be mistaken in supposing it Chaldea, or conterminous with it. He seems to have been led into the error by the circumstance that Tacitus, *His. lib. v. c. 2*, mentions the Jews as descendants of the Ethiopians, from which he appears to have inferred, that by Ethiopia was meant 'Ur of the Chaldees,' the birthplace of their ancestor Abraham. But the inference is unauthorised. Tacitus, in the passage alluded to, evidently refers to the Ethiopians of Africa, though classical writers sometimes included under the term, Persia, Chaldea, Assyria, and several other countries of Asia, as well as several parts of Africa. The question, however, is not in what sense classical authors occasionally used the term, but what the christian Fathers, and writers of ecclesiastical history understood by it in this connexion; a question, which it is of very little consequence to determine.

† Now Ceylon, not Sumatra, as Cave has it.



and the country of the Brachmans.' The Portuguese report a tradition, as current among the Christians of India at the time of their arrival, that having incurred the displeasure of the Bramins by his efforts to erect a church and his success in obtaining converts, they resolved to destroy him, and watching an opportunity, when he retired to a tomb, whither he was accustomed to repair for the purpose of private devotion, they, with their armed followers, rushed upon him, and loaded him with darts and stones, and that one of them, at last, run him through with a lance. This took place at Malipur, or Meliapour, now St Thomas, on the Coromandel Coast. His body was taken up by his followers, and buried, we are told, in the church then recently erected. It has been asserted, that it was afterwards removed to Edessa; but the Christians of the East constantly affirmed, that it always remained at the place of his martyrdom.

The St Thomas, or St Thomé Christians, who were found near the Malabar Coast by the Portuguese, early in the sixteenth century, and who had been long cut off from all intercourse with christian nations, claimed the apostle as their founder, and maintained that there had been a regular succession of Christians there from his days to their own. They possessed the New Testament in the Syriac language. They rejected the supremacy of the pope, and the doctrines of transubstantiation and purgatory, and long resisted all efforts to reduce them into subjection to the Church of Rome; but their spirits were at length broken, and a nominal union took place. They are said to have been Unitarians.\*

The eighth named is Matthew himself. Of his travels after he quitted Judea nothing can be ascertained with certainty, so entirely is the truth lost in a multitude of fables. Ethiopia in Asia is mentioned by Socrates as his apostolic province, where he is said to have terminated his life, at a city called Nad-daber, as an ancient writer affirms, by martyrdom, though Nicephorus makes him die a peaceful death, and Dorotheus says that he was honorably buried in Parthia, one of the first places where he preached the gospel.† Such is the impenetrable obscurity which hangs over his history.

It is matter of some uncertainty when Matthew's Gospel was

\* For some account of this interesting sect, see *Christian Disciple*, New Series, vol. ii. p. 83.

† Heracleon also, a learned Valentinian writer of the second century, places Matthew among those apostles, who did not die by martyrdom, as also Philip, Thomas, and Levi, by whom he is supposed to have meant Lebbeus, that is, Jude. But, with regard to two at least of the four, his testimony has been generally allowed to have little weight.

written. There are three dates, however, one or another of which has been usually assigned. Among ancient writers, Theophylact and Euthymius, who wrote in the eleventh and twelfth centuries, contend for the year fortyone of the vulgar era, eight years after the ascension; Nicephorus, who flourished in the fourteenth century, affirms that it was written in the year fortyeight, fifteen years after the ascension; while Irenæus,\* who lived in the second century, says, that it was written while Peter and Paul were preaching at Rome, that is, some time after the year sixty of our era. Modern writers are also divided on the subject. Baronius,† Groéius, G. J. Vossius,‡ and Wetstein,|| are in favor of the first mentioned date, A. D. 41; Cave of the second, A. D. 48; while Fabricius,§ Mill,¶ and S. Basnage, are disposed to confide in the testimony of Irenæus, who, as the most ancient writer, seems entitled to greatest respect, and Lardner and Bishop Marsh also decide in his favor. Mill assigns the year sixtyone as the time when the Gospel in question was probably written, and Lardner sixtyfour, or possibly sixtyfive, a little more than thirty years after our Lord's death, and during St Paul's second residence at Rome. Bishop Marsh does not attempt to define the precise date of its composition, though he is very confident that it was written at a late period, and while St Paul was at Rome. 'If the arguments in favor of a late date for the composition of St Matthew's Gospel, be compared with those in favor of an early date,' he observes, 'it will be found, that the former greatly outweigh the latter. The evidence in favor of a late date is ancient, whereas the evidence in favor of an early date is modern. A writer of the second century, as Irenæus was, had surely better means of information in respect to a fact in the first century, than any writer could have, who lived in a later age.'\*\* Kuinoel, too, is in favor of a late date, for he supposes Luke to have written first of all the evangelists, and assigns the year sixty as about the time of the composition of his Gospel. He afterwards refers to the testimony of Irenæus, apparently with approbation, and consequently must have believed that Matthew's Gospel was written about the year sixtythree or sixtyfour. Those who have rejected this date, have relied chiefly on arguments *a priori*, in opposition to the testimony of Irenæus, 'the most ancient evidence on the subject, and contradicted by

\* Adv. Hær. l. iii. c. i. † Ann. Eccles. t. i. p. 286. ‡ De Geneal. Christi. Opp. t. vi. p. 59. Amst. 1701. || Nov. Test. t. i. p. 223. Amst. 1751. § Bibliott. Græc. l. iv. c. 5. ¶ Proleg. 61.

\*\* Marsh's Michaelis, vol. v. p. 98. Lon. 1802. Michaelis also 'inclines to abide by the testimony of Irenæus,' though he does not appear to have any very decided opinion on the subject, and finally suggests, that the different accounts may be reconciled, by supposing that the Gospel was originally written in Hebrew about the year fortyone, but that the Greek translation did not appear before the year sixtyone or latter. Vol. iv. p. 161.

none of the Fathers of the first five centuries.' We are not quite satisfied with the manner in which Mr Greenwood has disposed of this topic.

The history of James the Less, the ninth in order of the apostles, as their names are arranged by Matthew, is somewhat intricate and perplexed. Lardner observes, that he found it a difficult task to write it, having tried 'more than once, and at different spaces of time.' He is supposed to be the same afterwards called James the Just, and bishop of Jerusalem, though some have hesitated to admit it. Assuming this as probable, however, a question arises concerning his parentage. St Paul expressly styles him 'the Lord's brother,' Gal. i. 19, and the testimony of the Jews of Nazareth to this point, as reported by the evangelist Matthew, is very clear. 'Is not this the carpenter's son; is not his mother called Mary; and his brethren, James and Joses, and Simon, and Judas?' xiii. 55. James, then, and the others named with him, were reputed, by the Jews of Nazareth, where Jesus was brought up, to be his brethren, and were so considered by St Paul. Origen mentions a tradition, that they were the children of Joseph by a former wife, and thus properly termed Christ's brethren; and such was the opinion of Eusebius and Epiphanius, and, it seems, of the majority of the ancient Greek Fathers. They are spoken of as the sons of Mary, apparently the same as the mother of Jesus; but this, observe the advocates of the opinion just stated, was not unnatural, she being their father's wife. Again, James is called the son of Alphaeus, but this, say they, might be only another name for Joseph. Cave thinks this a true account of the matter. Lardner inclines to the same opinion, which is also asserted by Basnage and Vossius among Protestants, and Valesius among the modern Romanists.

There is another opinion on the subject, which supposes that James and Joses were the sons of Mary, sister of Mary the mother of Jesus; that they stood, therefore, in the relation of cousins to him, but were called brethren according to Jewish usage, which confounds the degrees of brother and cousin. This opinion, which we believe has been generally received by the Latins, seems to have originated with Jerome, but is opposed, as we have seen, to a more ancient tradition, and to the opinions of the earlier Fathers. It is advocated by Mr Greenwood, but to his argument drawn from the manner in which the three or four 'weeping females' are mentioned standing about the cross, it may be plausibly objected, that it supposes neither Matthew nor Mark to have noticed the presence of the mother of Jesus at the crucifixion, an omission which it seems difficult to explain. Why should they mention

three others, and omit the person of chief interest in the group—one to whom the attention of spectators must have been drawn by the affecting words of Jesus addressed to his mother, 'Woman, behold thy son,' and to the disciple, 'Behold thy mother?' But difficulties press upon both suppositions; which of them is the more probable, we leave others to determine.\*

James seems to have remained at Jerusalem and to have presided over the church, or body of believers there, greatly respected by Christians and by the better class among the Jews. His virtues procured him the epithet of 'Just.' He was conspicuous for his piety, and there is a tradition that by constantly kneeling in acts of devotion, his knees became worn to the hardness of a camel's. That he perished by a violent death, cannot be doubted, but accounts differ as to the manner of it. According to Hegesippus, as quoted by Eusebius, he fell a victim to the rage and malice of the Jews, and was killed in a popular tumult. It happened, he says, in this manner. The Scribes and Pharisees, with other Jews, knowing that he shared the confidence of the people and could sway their opinions at will, placed him on the battlement of the temple, and required him thence to address the multitude then assembled at the passover, and persuade them to believe that Jesus was not the Christ. But, instead of gratifying their wishes, he bore testimony in favor of Jesus, in a loud and distinct voice, upon which, instigated by disappointment and hatred, they threw him from the place on which he stood, and as he was not killed by the fall, they caused him to be stoned, and a blow from a fuller's staff at length put an end to his sufferings. Some circumstances of this narrative are very improbable. Jortin pronounces it 'no better than a legend.' It is reasonable, however, to suppose that it has some foundation in truth. That James either perished in a sudden affray, or that his death was procured by the machinations of some leading men among the Jews, of whom was Ananus, the high priest, hardly, we think, admits of a question. It is added that he was buried on the spot where he fell, and that a monument was there erected to his memory. Jerome mentions an opinion entertained by some of his day, that he was buried on Mount Olivet, but says that it was a mistake, that he was buried near the

\* That James and Joses, and Simon and Judas, were not the sons of Mary, the mother of Jesus, has been inferred from the circumstance, that the latter, in his dying moments, committed her to the care of the 'beloved disciple,' John. But we are not quite sure, that this inference has not been hastily drawn. However improbable it might, at first view, seem, that Jesus should request John to discharge the filial duties towards his mother, provided she had sons living, the supposition is by no means intrinsically incredible. The circumstance here alluded to, is the principal evidence with which we are acquainted against it, and it presents a difficulty, it is true; but is the difficulty such as to authorise us to reject the supposition as not entitled to examination?



temple where he was thrown down. Gregory, bishop of Tours, 'a famous romancer,' says Jortin, tells us that he was buried on Mount Olivet, in a tomb which he had built for himself, and in which he had buried Zacharias and old Simeon. He is supposed to have been put to death, if Hegesippus' account is to be credited, about the year of Christ sixtytwo, 'being taken away,' as we are informed, 'to the great regret and grief of all good men, and of all sober and just persons even amongst the Jews themselves.' Our present copies of Josephus contain a passage relating to his death, but the genuineness of a part of it at least, is strongly suspected.

The following just remarks occur at the close of Mr Greenwood's Life of this apostle.

'There is one epistle, among the canonical books of the New Testament, which is very generally ascribed to James the Less, the brother or cousin of Jesus. It is a noble exhortation, full of good sense and spirit, dignified, independent, and explicit. Its value is of the highest estimate, both as it is an unreserved declaration of the intrinsic merit and importance of good works or virtue, and as it contains a most fearless, indignant, and forcible denunciation of the reigning vices and follies of the generation to whom the apostle wrote. A common opinion among the ancient writers of the church, is, that the first part of it was composed expressly to explain those passages of Paul's epistles which seem to slight good works, and make everything of faith, or mere belief; and that the severe rebukes and warnings which are contained in the latter portion of it, were the chief occasion of the writer's being stoned to death by the Jewish populace, as that event is supposed to have taken place a short time after the publication of the epistle.

'That the encomium of James on good works was intended to explain some of those things in Paul's writings which were hard to be understood, is not improbable; but that it is in direct opposition to them, as some have thought, is not only improbable, but impossible. For it is impossible to read Paul's description of charity, in which he declares that it is greater than both faith and hope, and still to believe that he would so directly contradict himself as to reverse this order, and exalt faith above charity; or that he intended by what he calls works, and the works of the law, what we mean by good works and christian morality or virtue. The world have been too long, and much too vehemently disputing about the relative superiority of faith and works, and arraying James against Paul, and Paul against himself. It was, perhaps, a strong bias toward one side of this controversy, or rather a bigoted and dogmatical attachment to it, quite as much as any doubts of the genuineness and antiquity of James's epistle, which induced Luther to call it, in contempt, "an epistle of straw." Despite, however, of this coarse epithet of the Reformer, it has maintained its authority in the christian church; an authority, which, if intrinsic excellence and internal evidence have any weight, it amply deserves.' pp. 91, 92.

Next follows Jude, or Judas, also called Thaddeus, or Lebbeus, the tenth on Matthew's catalogue, and one of those who are mentioned as the brethren of our Lord, and who Nicephorus says was the son of Joseph. Few notices of him occur in the historical books of the New Testament, and little can be gleaned from

other sources. No authentic account of his travels has been preserved. He is said to have preached the gospel in Arabia, Syria, Mesopotamia, and Persia, where, as the Latin writers generally assert, he was for a time very successful, but having incurred the enmity of the Magi, by openly and boldly condemning their superstitions, he was cruelly put to death. But this is at least doubtful. Dorotheus says that he suffered martyrdom, and was honorably buried in Berytus, and Nicephorus affirms that he calmly and peacefully ended his days at Edessa. One short epistle, reputed to be his, has come down to us.

The eleventh is Simon, styled by Matthew and Mark the Canaanite, and by Luke, Zelotes, the Zealot. When we have said that he was an apostle of Christ, we have told all that is with certainty known of him. Tradition is almost silent respecting him. He is said, on the authority of Nicephorus, to have turned his steps towards Egypt, and to have traversed several provinces of Africa, then to have sought the Western Islands, penetrating into Britain, where, it is added, he was 'crucified by the infidels and buried.' Others pretend that he suffered martyrdom in Persia. Both accounts may be equally fabulous. The former, especially, bears the stamp of an extravagant fiction.

The name of the traitor, Judas Iscariot, stands last on the list.

'There is a solemn obscurity,' remarks Mr Greenwood, 'hanging over the life of this man, shrouding everything in silent and immoveable shadow, except one deed of gigantic enormity, which raises its high and desert head, and frowns in gloomy solitude over the surrounding waste of darkness and clouds. He is called the son of Simon. Who is Simon? Search the scriptures for him. The search will be vain. He is only known, as has been forcibly said, *only* known by the misfortune of having such a son.' p. 98.

After following him through his dark career of avarice and crime, till the account closes with those thrilling words, 'he departed and went and hanged himself,' Mr Greenwood observes;—

'I know not how others may feel on perusing the history of this wretched man, but for my own part, I confess that my indignation is plentifully mingled with pity. How dark was the close of his short career! How terrible was the punishment of his guilt—death by his own hands! The price of blood lies scattered at the feet of the priests; the betrayer has come to his end, even before the betrayed; his apostleship is ended; no softened multitude will listen to the tidings of salvation from his lips; no converts to a pure and purifying faith will bow to receive the waters of baptism from his hands; no countries will contend for the honor of his grave; no churches will call themselves by his name; no careful disciples compose his limbs; no enthusiastic devotees gather up his bones. His dust is scattered to the winds; his name is only preserved by its eternal ignominy. He was a martyr—the first martyr—but it was to avarice. He



has had his followers, too ; but they have been only those, who, as wicked and as wretched as himself, have, from that day to this, and in the countless forms of selfishness, sold, for a few pieces of silver, their consciences, their Saviour, and their souls.' pp. 187, 188.

Throwing out the name of Judas, we shall not probably be very wide of the truth, when we say, that of the eleven apostles who survived their master, seven, Peter, Andrew, James the Elder, Philip, Thomas, Bartholomew, and the other James, appear from testimony which is entitled to respect, to have suffered martyrdom ; three by crucifixion, one by the sword, one suspended by the neck against a pillar, one thrust through with a lance, and one by stoning or beating with a club. With regard to three of the remaining four, Matthew, Jude, and Simon, there is some doubt, though the evidence we can gather on the subject, so far as any exists, seems to favor the supposition of a violent death. Only one, John, is certainly known to have been permitted quietly to sink to rest.

The *Lives* are followed by some concluding remarks, equally just and beautiful. We give the following extracts ; we are sure our readers will find no fault with the length.

'In the first place, the apostles were all Galileans ; natives or inhabitants of the district of Galilee. This country constituted the northern portion of Palestine, and its people, though hardy and brave, were not much respected by the Jews of Jerusalem, who regarded them as illiterate and unpolished, and unworthy of producing a prophet. The Pharisees, reproving Nicodemus for the interest which he expressed in Jesus, said to him, tauntingly, "Art thou also of Galilee? Search, and look ; for out of Galilee ariseth no prophet." The very speech of the Galileans was a provincial dialect, and betrayed their remoteness from the capital ; as we have seen was the case with Peter in the palace of Caiaphas. In short they were looked down upon by the more cultivated, and, if I may use the epithet, *Attic* part of the nation, as a rude, unenlightened, *Bæotian* branch of the common Jewish family. Jesus, though born in Bethlehem, was brought up in Nazareth, which was the most despised town in this most despised province ; and therefore in selecting Galileans to be his apostles, he selected those who were nearest to him, and with whom he was most familiar. And yet what materials were they for constructing and building up a new religion, which was to be the wonder, the beauty, and the glory of the earth ! How little adapted they seem to be for their lofty destination ! They are the last men, these poor Galileans, the very last men, as we should suppose, to confound the learned, to resist the mighty, to convert the world. They do not seem to be made for such a work. There is no fitness in them to be instructors and reformers. Their very birth-place forbids it. The choice of them, therefore, to be the intimate disciples of Christ, and the founders of a new religious system, appears to me to be a mark of the divine mission of Christ, and the divine character and origin of Christianity. To my ear the language of it is this : The person, who, undertaking to introduce a peculiar and original faith to the world, selected, or, as it would rather appear, took almost carelessly up, his associates and confidential coadjutors, from his own neighbourhood, from his own kindred, from the shores of a lake, from the streets of a vil-

lage, from before his own door-stone, instead of seeking out the learned and the powerful from among the Pharisees and chief men of the nation, must have set out in his work with the assurance that there was a Power and a Wisdom above, which could and would supply every deficiency among his followers; and the event proved that the deficiency *was* supplied from a divine, all sufficient, and only sufficient Source.' pp. 110, 112.

'There is one other circumstance in the lives of the apostles, which I am bound to notice for the sake of its singularity and importance; and then I will leave them to the meditations and further inquiries of my readers. I have several times had occasion to speak of the national prejudices of these men, and the difficulty which they had to comprehend the entire spirituality of their Master's system and kingdom, and to admit into their associations with the Jewish Messiah and Saviour the ideas of poverty, lowliness, suffering, and death. Attached as they were to him by all the ties which we have enumerated, we see that when he was actually apprehended by his enemies, they all forsook him and fled; that they did not return to him; and that on the Mount where he was crucified, there was but one of them who appeared to witness the death of their Master and kinsman, and the extinction of all their hopes. The event was one for which they were wholly unprepared. It confounded them. Their preconceived opinions were so strong, that when Jesus had before spoken to them of his death, they shut up their ears and their eyes; they *would not* understand him. We do not find a single hint in the Gospels, that they ever did understand him. The event itself was a blow, which at once enlightened and convinced them, and scattered them abroad also, like sheep without a shepherd. This is one scene.

'And now let us behold another, which immediately succeeds it. Not a great many days elapse, when we find these very men, disheartened, disappointed, terrified, and dispersed as they had been, all gathered together again with one accord, fully recovered from all their depression, and with a settled resolution stamped on all their demeanour, which never marked them before, even while their Master was with them, to lead, combine, and encourage them. The catalogue of their names is full, with one vacancy only, which they immediately supply. They begin to preach the doctrines of a crucified Saviour, and we hear no more of their earthly notions of his kingdom. Their crude ideas and temporal hopes, have, in a few days, vanished away. They preach Christianity, simply and purely. They gather to themselves thousands of converts. They are persecuted, imprisoned, threatened; they behold one of their number soon cut off with the sword; they are surrounded by enemies and temptations; and yet they never hesitate nor falter; no, not the weakest of them; there is not a single defection from their reunited brotherhood. They go through country after country, and toil after toil, laying down their lives, one after another, for the holy truth, and they leave disciples behind them everywhere, to teach, and dare, and suffer, and do, and die, as they did.

'Now what is the cause of all this, and how is it to be accounted for? Unbelievers may have many explanations to give, and they may be ingenious ones. I have but one, and it is a simple one. It is, that their crucified Master rose from the dead, as they have told us he did; that he instructed them, as they have told us he did; and that the Holy Spirit, the Comforter, was sent from the Father, according to his promise, to enlighten and sustain them. In short, I consider the conduct of the apostles, at, and after the death of Jesus, as perhaps the strongest proof of the reality of his glorious resurrection. If he rose from the dead, and appeared to them, and instructed and confirmed them, I can account for the sudden

change in their characters, and for their subsequent knowledge and perseverance, and boldness, and success. If he rose not from the dead, I cannot account for those things; and the whole subject remains to me a deep historical mystery.

'Simple, honest, excellent men! raised up by Providence for wonderful ends by wonderful means! Your lives, unadorned as they are, and comprehended in a few plain words, are yet alone among the lives of men; alone, in the varieties and contrasts of their fortunes; alone, in the multitude and importance of their consequences. We should be senseless, if we did not perceive the influence which you have exerted on the character and opinions of mankind. We should be thankless, if we did not acknowledge the benefits of that influence, and bless God that we live to know and feel them. And we humbly pray to God, the universal Father, the Source of all excellence and truth, that our fidelity to our common Master may be like yours; that our perseverance in executing his commands may be like yours; and that like yours may be our courage and constancy, if we should ever be called on to sacrifice comfort, worldly consideration, or life itself, to duty, conscience, and faith.' pp. 118—120.

We take our leave of Mr Greenwood, grateful for the pleasure he has afforded us, and the valuable contribution he has made to the stock of American literature. Before we part, however, we would express the hope, that he will enrich another edition of his work, which we are happy to hear is peremptorily called for, with the Lives of the evangelists, Mark and Luke, and of the apostle Paul. We assure him that it will greatly enhance the value and interest of his work.

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ART. XI. *A Discourse pronounced at the Request of the Essex Historical Society, on the 18th of September, 1828, in Commemoration of the First Settlement of Salem, in the State of Massachusetts.* By JOSEPH STORY. Boston. Hilliard, Gray, Little, & Wilkins. 1828. 8vo. pp. 90.

WE have read this Discourse with pleasure, and though we do not propose to review it as a literary performance, it contains some passages which cannot be too widely circulated, and fall peculiarly within the province of this journal. These we shall set before our readers, and add a few remarks of our own, confining ourselves to what is said of the religious character of our ancestors, and particularly of their intolerance, and the remains of this vice still existing.

In considering the object they had in view, and their severe trials, and the manner in which these trials were met and sustained, the discourse eulogizes, as it should, the piety and constancy of the first colonists.

‘What better origin could we desire, than from men of characters like these? Men, to whom conscience was everything, and worldly prosperity nothing. Men, whose thoughts belonged to eternity rather than to time. Men, who in the near prospect of their sacrifices, could say, as our forefathers did say, “When we are in our graves, it will be all one, whether we have lived in plenty or in penury; whether we have died in a bed of down, or locks of straw. Only this is the advantage of the mean condition, **THAT IT IS A MORE FREEDOM TO DIE.** And the less comfort any have in the things of this world, the more liberty they have to lay up treasure in heaven.” Men, who in answer to the objection, urged by the anxiety of friendship, that they might perish by the way, or by hunger or the sword, could answer, as our forefathers did, “We may trust God’s providence for these things. Either he will keep these evils from us; or will dispose them for our good, and enable us to bear them.” Men, who in still later days, in their appeal for protection to the throne, could say with pathetic truth and simplicity, as our forefathers did, “that we might enjoy divine worship without human mixtures, without offence to God, man, or our own consciences, with leave, *but not without tears*, we departed from our country, kindred, and fathers’ houses into this Patmos; in relation whereunto we do not say, our garments are become old by reason of the very long journey, but that ourselves, who came away in our strength, are, by reason of long absence, many of us become grey-headed, and some of us stooping for age.”

‘If these be not the sentiments of lofty virtue; if they breathe not the genuine spirit of Christianity; if they speak not high approaches towards moral perfection; if they possess not an enduring sublimity;—then, indeed, have I ill read the human heart; then, indeed, have I strangely mistaken the inspirations of religion. If men, like these, can be passed by with indifference, because they wore not the princely robes, or the sacred lawn, because they shone not in courts, or feasted in fashionable circles, then, indeed, is Christian glory a vain shadow, and human virtue a dream, about which we disquiet ourselves in vain.

But it is not so—it is not so. There are those around me, whose hearts beat high, and whose lips grow eloquent, when the remembrance of such ancestors comes over their thoughts; when they read in their deeds, not the empty forms, but the essence of holy living and holy dying. Time was, when the exploits of war, the heroes of many battles, the conquerors of millions, the men, who waded through slaughter to thrones, the kings, whose footsteps were darkened with blood, and the sceptred oppressors of the earth, were alone deemed worthy themes for the poet and the orator, for the song of the minstrel, and the hosannas of the multitude. Time was, when feats of arms, and tournaments, and crusades, and the high array of chivalry, and the pride of royal banners waving for victory, engrossed all minds. Time was, when the ministers of the altar sat down by the side of the tyrant, and numbered his victims, and stimulated his persecutions, and screened the instruments of his crimes—and there was praise and glory and revelry for these things. Murder, and rapine, burning cities, and desolated plains, if so be they were at the bidding of royal or baronial feuds, led on by the courtier or the clan, were matters of public boast, the delight of courts, and the treasured pleasure of the fireside tales. But these times have passed away. Christianity has resumed her meek and holy reign. The Puritans have not lived in vain. The simple piety of the Pilgrims of New England casts into shade this false glitter, which dazzled and betrayed men into the worship of their destroyers. pp. 40—42.



Still it is difficult to speak as we should of the character of our ancestors, many of whose vices were in some sense virtues, as they thought them to be virtues, and practised them at great sacrifices. It is a difficult question in morals, perhaps the most difficult, how far sincerity is an excuse for material errors affecting the conduct, and seriously and permanently injuring the disposition. To us, however, it is quite clear that if a man is really factious, vindictive, and intolerant, no matter how he may have become so, and no matter how sincerely, still he is in point of fact, and so far as these qualities go, a bad citizen, and a bad Christian. Apologists will sometimes say, that it is in the highest degree unreasonable to suppose that our fathers could have been any better than they were, considering the age and circumstances in which they lived. Perhaps this is true; but we must not infer that a defect should be excused, merely because we can account for its existence. At any rate it does not cease to be a defect. Two mistakes have betrayed men into false, though very different estimates of the character of the Puritans, according to the different prejudices with which they have approached the subject. An admirer is apt to be dazzled by the distinctness and prominence of a few virtues which they unquestionably exhibited in an uncommon degree, and deceives himself into a belief that they ought to be ranked according to their character in these respects, and not according to their character as a whole. The Cavaliers, on the other hand, affected to despise the Puritans; but, though there were many things in that remarkable people to be feared, and many things to be condemned, there was hardly anything that could be regarded, properly speaking, as an object of contempt, much less of merriment or banter. There was a fierce and determined spirit, mingled even with their fooleries and absurdities, before which the scoffer quailed.

The view which this discourse gives of the errors and vices of our forefathers, is one which the candid and judicious of all parties must approve.

‘It has been said, that our forefathers were bigoted, intolerant, and persecuting; that while they demanded religious freedom for themselves, they denied it to all others; that in their eyes even error in ceremony or mode of worship was equally reprehensible with error in doctrine, and, if persisted in, deserved the temporal punishments denounced upon heresy. Mr Hume has dwelt with no small complacency upon the fact, that the Puritans “maintained that they themselves were the only pure church; that their principles and practices ought to be established by law; and that no others ought to be tolerated.”

‘I am not disposed to deny the truth of this charge, or to conceal, or to extenuate the facts. I stand not up here the apologist for persecution, whether it be by Catholic or Protestant, by Puritan or Prelate, by Congregationalist or Covenanter, by Church or State, by the Monarch or the Peo-

ple. Wherever, and by whomsoever, it is promulgated or supported, under whatever disguises, for whatever purposes, at all times, and under all circumstances, it is a gross violation of the rights of conscience, and utterly inconsistent with the spirit of Christianity. I care not, whether it goes to life, or property, or office, or reputation, or mere private comfort, it is equally an outrage upon religion and the unalienable rights of man. If there is any right, sacred beyond all others, because it imports everlasting consequences, it is the right to worship God according to the dictates of our own consciences. Whoever attempts to narrow it down in any degree, to limit it by the creed of any sect, to bound the exercise of private judgment, or free inquiry, by the standard of his own faith, be he priest or layman, ruler or subject, dishonors so far the profession of Christianity, and wounds it in its vital virtues. The doctrine, on which such attempts are founded, goes to the destruction of all free institutions of government. There is not a truth to be gathered from history more certain, or more momentous, than this, that civil liberty cannot long be separated from religious liberty without danger, and ultimately without destruction to both. Wherever religious liberty exists, it will, first or last, bring in, and establish political liberty. Wherever it is suppressed, the church establishment will, first or last, become the engine of despotism, and overthrow, unless it be itself overthrown, every vestige of political right. How it is possible to imagine, that a religion breathing the spirit of mercy and benevolence, teaching the forgiveness of injuries, the exercise of charity, and the return of good for evil; how it is possible, I say, for such a religion to be so perverted, as to breathe the spirit of slaughter and persecution, of discord and vengeance for differences of opinion, is a most unaccountable and extraordinary moral phenomenon. Still more extraordinary, that it should be the doctrine, not of base and wicked men merely, seeking to cover up their own misdeeds; but of good men, seeking the way of salvation with uprightness of heart and purpose. It affords a melancholy proof of the infirmity of human judgment, and teaches a lesson of humility, from which spiritual pride may learn meekness, and spiritual zeal a moderating wisdom.

‘Let us not, then, in examining the deeds of our fathers, shrink from our proper duty to ourselves. Let us not be untrue to the lights of our own days, to the religious privileges, which we enjoy, to those constitutions of government, which proclaim Christian equality to all sects, and deny the power of persecution to all. Our fathers had not arrived at the great truth, that *action*, not *opinion*, is the proper object of human legislation; that religious freedom is the birthright of man; that governments have no authority to inflict punishment for conscientious differences of opinion; and that to worship God according to our own belief is not only our privilege, but is our duty, our absolute duty, from which no human tribunal can absolve us. We should be unworthy of our fathers, if we should persist in error, when it is known to us. Their precept, like their example, speaking as it were from their sepulchres, is, to follow truth, not as they saw it, but as we see it, fearlessly and faithfully.’ pp. 45—47.

The vulgar charge of inconsistency in their intolerance, often brought against the first settlers of New England, does not seem to be sustained, in its literal and obvious sense; though, of course, it will not be denied that their conduct in this respect involved them in much virtual inconsistency. Before leaving their native country they never pretended, they never thought, that they were

contending and suffering for religious liberty, as that word is now understood by philosophical reasoners, or even for an unlimited toleration. Passages do occasionally occur in their writings, which breathe a free spirit ; but they never intended them to be understood to the full extent of advocating entire religious liberty, and most of them would probably have been offended and shocked by such a proposal almost as much as a Gardiner, or a Laud. The only inconsistency fairly proved on our ancestors, is, the common one of adopting great and leading principles, long before many of their legitimate consequences were known or even suspected, and therefore without being true to these principles in all their applications. Practically speaking, the only liberty for which our fathers contended, or understood themselves to be contending, was the liberty of worshipping God according to their own interpretation of the gospel ; and this liberty they had purchased at too dear a price to allow it to be endangered by the fanaticism of the Quakers, or the insidious encroachments of Episcopacy. These remarks go no farther than to relieve them in some degree from the imputation of inconsistency ; but if they were not inconsistent, it only shows that on this subject their principles and their conduct were equally bad.

‘The truth of history compels us to admit, that from the first settlement down to the charter of William and Mary in 1692, in proportion as they gathered internal power, they were less and less disposed to share it with any other Christian sect. That charter contained an express provision, that there should be “a liberty of conscience allowed in the worship of God, to all Christians, *except Papists*.” Objectionable as this clause would have been under other circumstances, the recent attempts of James the Second, to introduce Popery, and the dread which they entertained of being themselves the subjects of political, as well as religious persecution, reconciled them to it, and they hailed it almost as another *magna charta* of liberty. So true it is, that accident or interest frequently forces men to the adoption of correct principles, when a sense of justice has totally failed to effect it. In the intermediate period, the Quakers and Anabaptists, and in short all other Dissenters from their creed, had been unrelentingly persecuted by fine, imprisonment, banishment, and sometimes even by death itself. Episcopalians, too, fell under their special displeasure ; and notwithstanding every effort of the Crown, by threats and remonstrance, they studiously excluded them from every office, and even from the right of suffrage. No person but a freeman was permitted to vote in any public affairs, or to hold any office ; and no person could become a freeman but by being a member of their own church, and recommended by their own clergy. In truth the clergy possessed a power and influence in the state, as great as ever was exercised under any church establishment whatsoever. There was not, until after the repeal of the first charter in 1676, a single Episcopal society in the whole colony ; and even the celebration of Christmas was punished as a public offence. In this exclusive policy our ancestors obstinately persevered, against every remonstrance at home and abroad. When Sir Richard Saltonstall wrote to them his admirable letter, which pleads with such a catholic enthusiasm for toleration, the harsh and brief



reply was, "God forbid our love for the truth should be grown so cold, that we should tolerate errors." And Cotton himself, "whose praise is in all our churches," the man, who could with a noble independence address himself to the bishop of Lincoln, in language like this; "However much I do highly prize, and much prefer other men's judgment, and learning, and wisdom, and piety; yet in things pertaining to God, and his worship, *still I must (as I ought) live by my own faith, not theirs;*" such a man, I say, could meanly stoop in the defence of persecution to arguments not unworthy of the worst ages of bigotry. They went farther, imitating in this respect the famous act of uniformity of Elizabeth, and compelled an attendance upon their own mode of worship under a penalty. Yes, the very men did this, who thought paying one shilling for not coming to prayers in England, was an unsupportable tyranny. Yes, the very men who asked from Charles the Second, after his restoration, liberty of conscience and worship for themselves, were deaf, and dumb, and blind, when it was demanded by his commissioners for Episcopalians and others. They silently evaded the claim, or resolutely refused it, as the temper of the times enabled them to act.

The very efforts made in the colony to establish this uniformity of faith, afford striking proof of the utter hopelessness, as well as injustice of such attempts. Within ten years after their first landing, the whole colony was thrown into confusion by religious dissensions, by controversies about faith and about forms of church government; about the covenant of grace, and the covenant of works; about liberty of conscience, and exclusiveness of worship; about doctrines so mysterious and subtle, as seem past all human comprehension, and customs so trifling and vain, as seem beyond the reach of ecclesiastical censure. Who could imagine, that the reveries of Mrs Hutchinson, and the question, whether ladies should wear veils, and the legality of bearing the cross in a military standard, should have shaken the colony to its foundations? So thickly sown were the seeds of spiritual discord, that more than *four-score* opinions were pronounced heresies by an ecclesiastical Synod convened in 1637. Yet were the difficulties far from being removed, although fines and imprisonment and banishment followed in the train of the excommunications of the church. The struggle for toleration was still maintained; the discontent with the laws, which confined political privileges to church members, constantly increased; and diversities of faith at last grew up, so numerous and so formidable, that persecution became less frequent because it was less safe. The single fact, that under this exclusive system, not more than one sixth of the qualified inhabitants were freemen in 1676, affords an ample commentary upon its injustice and folly. Five sixths of the colony were disfranchised by the influence of the ecclesiastical power.' pp. 51—55.

Our wonder at the slow progress of correct opinions on this subject, will be lessened, if we consider how many there are who will not think, how many there are who dare not think, and how many there are who cannot think. The politician trembles for his popularity, the priest trembles for his benefice, and the miserable tools and dupes of both, tremble because they are told to tremble. Then there is the timid, well meaning believer, who thinks that error itself is better than the skepticism which free inquiry would be likely to induce; and the misguided philanthropist and peace-maker who thinks anything better than controversy. Many of them are yet to learn from Lord



Bacon, that 'a froward retention of custom is as *turbulent* a thing as an innovation.' It was natural to suppose that infidels would favor religious liberty, but they have commonly been found among its most determined foes; partly because they were unwilling to hazard their influence on a subject about which they felt so little interest, partly because they could not see any benefit in changing one error for another, and partly because they wished to use the long established superstitions of the country for political purposes. Not to mention the infidels among the Catholics, some of whom have worn the triple crown, it is enough to say that many of the celebrated English infidels were Tories and High-Churchmen.

'I am aware, that in the writings of some of the early reformers, there may be found here and there passages, which recognise the principles of religious liberty. But we must remember, that they were uttered in the heat of controversy, to beat down the authority of the Romish church; and so little were they sustained by public opinion, that they were lamentably forgotten in the first moments of Protestant victory. They were mere outworks in the system of theological opinions, which might form a defence against Catholic attacks; and were treated with contempt or indifference, when heresies sprung up in the bosom of the new faith. My Lord Bacon, in his discourse upon the unity of religion, written with a moderation becoming his great mind, and with a spirit of indulgence far beyond the age, has nevertheless contended strenuously for the unity of faith, and declared, that "heresies and schisms are of all others the greatest scandals." At the same time he boldly warns us not "to propagate religion by wars, or by sanguinary persecutions to force consciences." At the distance of a century, the enlightened author of the "Spirit of Laws," avowed the doctrine, that it is sound policy, when the state is already satisfied with the established religion, not to suffer the establishment of another. And while he declares that penal laws, in respect to religion, ought to be avoided, he paradoxically maintains the doctrine, as a fundamental principle, that when the state is at liberty to receive or reject a new religion, it ought to be rejected; when it is received, it ought to be tolerated. So slowly does truth make its way even among the most gifted minds, in opposition to preconceived opinions and prejudices.

'Nay, we need not go back to other times for illustrative examples. Is it even now true, that the doctrine of religious liberty is received with entire approbation in Christendom? Where it is received with most favor, is it not recognised more as matter of toleration and policy, than of right? suffered rather than supported? connived at from fear, rather than vindicated upon principle? Even in England, free and enlightened as she is, how slow and reluctant has been the progress towards a generous toleration. It is scarcely twelve years since it ceased to be a crime punishable with fine and imprisonment, to deny the doctrine of the Trinity. The universities of Oxford and Cambridge are still by their statutes closed against the admission of Dissenters from the established church. For more than a century and a half, Protestant Dissenters of every description were excluded by law from the possession of offices of trust or profit in the kingdom. The repeal of the odious corporation and test acts, by which this exclusion was guarded, was, after much resist-

ance, accomplished only at the last session of parliament; and the celebrations of this event, of this emancipation from religious thralldom of *one third* of her whole population, are just reaching our ears from the other side of the Atlantic. The Catholic yet groans under the weight of disabilities imposed upon him by the unrelenting arm of power, and sickens at the annual visitation of that hope of relief, which mocks him at every approach, and recedes at the very moment, when it seems within his grasp. Even in our own country, can we lay our hands upon our hearts, and say with sincerity, that this universal freedom of religion is watched by none with jealousy and discontent? that there are none, who would employ the civil arm to suppress heresy, or to crush the weaker sects?' pp. 49—51.

Hume gives the substance of a speech, which Lord Herbert puts into the mouth of a member of parliament in the reign of Henry VIII., of a highly liberal, and even of a latitudinarian cast; in which the speaker argues, just like a modern Deist, 'that the only religion obligatory on mankind is the belief of one Supreme Being, the author of nature, and the necessity of good morals in order to obtain his favor and protection.' It is not a little strange, as Hallam observes, that Hume should have adduced this speech as an original document, not seeming to suspect that it was a mere fancy sketch of the historian, giving indeed his own sentiments, but such as would hardly have found a place in the public deliberations of an age so bigoted and superstitious as that to which they are referred. The Chancellor de l'Hôpital, under Francis II. of France, is entitled, we think, to the proud distinction of being the first statesman who seriously endeavoured to infuse into a government, just notions of the true policy in regard to religious differences. From the Reformation downward, and notwithstanding a few temporary but atrocious acts of power, like the Bartholomew massacre and the *dragonade* of Louis XIV., we believe it will be found that the Protestants under the Catholic government of France, have enjoyed a more perfect toleration than the Catholics under the Protestant government of England. The English probably owe more of their civil liberty to the Presbyterians than to the Independents, and particularly to the Long Parliament while the former had the ascendancy. In religious matters, however, none of this sect seem to have approached any nearer the true doctrine of liberty than the celebrated Lightfoot, who 'would not go about to determine whether *conscience* might be bound or not, yet certainly the *devil in the conscience* might be, yea, must be bound by the civil magistrate.'

It is often said, after Hume and other writers on the subject, that the Independents were the first, who, as a party, in power as well as out of it, always adhered to the principles of toleration. But this praise can only be bestowed with material qualifications. For, while the government was in their hands, the persecution of

the Catholics and Unitarians was never intermitted for an hour ; and humanity was outraged by the barbarities committed on Naylor, and other fanatics, under the forms of law. Almost the only credit due to Cromwell in this connexion, regards the masterly manner in which he managed and restrained the leading sectaries. Selden had taught him that if he would have peace in the Commonwealth, he must begin by chaining up the clergy on both sides ; and this he did—at least he obtained an entire ascendancy over them, sometimes by chiming in with their extravagances, sometimes by playing off one against another, and sometimes by the sudden and stern interposition of the civil arm. He does not appear to have inclined at all to the doctrine afterwards maintained by Leslie, the Non-juror, who thought that laymen ought not to be allowed to choose their own chaplains, and objected also to the phrase, ‘my chaplain,’ as if they were servants. ‘Otherwise,’ says he, ‘the expression is proper enough to say, my chaplain, as I say my parish priest, my bishop, my king, or my God ; which argues my being under their care and direction, and that I belong to them, not they to me.’ It is this blind and cowardly succumbing to the priesthood, which in all ages, and in all countries, has been the principal obstacle to the progress of liberty. After all, however, there is no class of men to whom religious liberty is so much indebted, or who have done so much to establish it on a right foundation, and propagate its spirit, as the distinguished writers in what has been called the latitudinarian school in the Anglican church ; Chillingworth, Jeremy Taylor, Locke, Hoadly, Paley ; names with which is associated almost everything dear to genius, learning, freedom, and piety. It is, and it ever must be, a standing reproach to the early Congregationalists of Massachusetts, founded as their churches were on a perfect democracy, and independent of one another, that they should yet fall so far behind the Baptist colony of Rhode Island, and the Quaker colony of Pennsylvania, and the Catholic colony of Maryland, in the recognition of that liberty, without which all other liberty is but a name—liberty of conscience, freedom of mind. Heartily, therefore, most heartily do we concur in the eloquent strain in which the writer of this discourse concludes his remarks on this ungrateful topic.

‘While, then, we joyfully celebrate this anniversary, let us remember, that our forefathers had their faults, as well as virtues ; that their example is not always a safe pattern for our imitation, but sometimes a beacon of solemn warning. Let us do, not what they did, but what with our lights and advantages they would have done, must have done, from the love of country, and the love of truth. Is there any one, who would now for a moment justify the exclusion of every person from political rights and privileges, who is not a Congregationalist of the strictest sect in doctrine and discipline ? Is there any one, who would exclude the Episcopalian, the Baptist, the Methodist, the Quaker, or the Universalist, not



merely from power and Christian fellowship, but from breathing the same air, and enjoying the same sunshine, and reaping the same harvest because he walks not in the same faith, and kneels not at the same altar, with himself? Is there any one, who would bring back the by-gone penalties, and goad on tender consciences to hypocrisy or self-destruction? Is there any one, that would light the faggot to burn the innocent? that would stain the temples of God with the blood of martyrdom? that would cut off all the charities of human life, and in a religious warfare, arm the father against the son, the mother against the daughter, the wife against the husband? that would bind all posterity in the fetters of his own creed, and shipwreck their consciences? If any such there be, whatever badge they may wear, they are enemies to us and our institutions. They would sap the foundations of our civil as well as religious liberties. They would betray us into worse than Egyptian bondage. Of the doctrines of such men, if any such there be, I would say with the earnestness of the apostolical exhortation, "Touch not, taste not, handle not." If ever there could be a case, in which intolerance would rise almost into the dignity of a virtue, it would be, when its object was to put down intolerance. No—let us cling with a holy zeal to the Bible, and the Bible only, as the religion of Protestants. Let us proclaim with Milton, that "neither traditions, nor councils, nor canons of any visible church, much less edicts of any civil magistrate, or civil session, but the Scripture only, can be the final judge or rule in matters of religion, and *that only in the conscience of every Christian to himself.*" Let us inscribe on the walls of our dwellinghouses, in our temples, in our halls of legislation, in our courts of justice, the admirable declaration of Queen Mary, the consort of William the Third, than which a nobler precept of wisdom never fell from uninspired lips—"It is not in the power of men to believe what they please; and therefore, they should not be forced in matters of religion contrary to their persuasions and their consciences." pp. 57—59.

Other subjects are also discussed in this discourse with the eloquence, ability, and discrimination which every one would expect; particularly the institution of free schools, the treatment of the Aborigines, and the Salem witchcraft. It is, however, as we have intimated before, for its powerful advocacy of the great cause of religious liberty, that we have noticed it in this journal; and our limits permit us to do no more. The times demand that every man of influence, of whatever station, should raise his voice against an Exclusive system in the church, which unhappily has enlisted in its service almost everything that was bad in the spirit of the Pilgrims, with scarce the admixture of a single particle of their real and great excellences. Do they mean to give the guidance of public opinion on the most interesting of subjects, and on the subject which moves the strongest passions, into the hands of men whose inexperience, or intemperate zeal, or unprincipled ambition utterly unfits them for the trust? Do they not know that the prejudices and superstitions of the multitude may be wrought upon until all the restraints of reason and good government will be lost in the worst form of radicalism? Well disposed persons who are fond of popularity, will sometimes throw themselves on the current, in the



hope that, by seeming to yield to it, they may in a little while be able to direct and control it by their superior address and management ; but they have yet to learn that there is a cunning among religionists which passes the cunning of this world, and a lust of power more active and vigilant, and equally unscrupulous. The heated and perplexed politician may also be sometimes tempted to appeal to the prejudices of the Exclusive party, and court their alliance. We doubt, however, whether there is a single instance on record of an ambitious man who resorted to a religious faction for aid under hollow pretences, and from worldly considerations solely, who did not afterwards find, to his infinite mortification, that he had all the time been a mere instrument and puppet in the hands of the men he despised. The men who are really to influence and rule a violent religious faction, are men like Mahomet or Cromwell, who were reared in its bosom, and, at least in some period of their lives, have been themselves the subjects of the same delusion.

Again we say, the times demand that men of eminence, and public men, should raise their voices against the first and slightest encroachments on the glorious liberty of the children of God—that liberty wherewith Christ hath made us free, and which is recognised and guaranteed in the most solemn manner in the Constitution. By such a course a man does not make himself a partisan ; on the contrary he shows that he is not a partisan in the common and bad sense ; for he is seen holding the golden scales of perfect justice and equality over all parties. Let the people of New England remember the indignant remonstrance of William Blackstone, the first settler of Boston, that he did not, at sacrifices dearer far than life, fly from the tyranny of Lords Bishops, merely that he might pass under the yoke of Lords Brethren. Should the dominant sect in the church ever dare to assume in effect, no matter under what pretences, the least particle of influence or authority in the state, merely on account of their supposed Orthodoxy, the blood of our fathers, notwithstanding their many inconsistencies, will cry to us from the ground for resistance—resistance unto death, and we shall prove recreant to the name and race, if it cries in vain.

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- ART. XII.—1. *Original Moral Tales, intended for Children and Young Persons.* 8 Vols. 18mo. Boston. Bowles & Dearborn. 1828.
2. *The Juvenile Miscellany.* 6 Vols. 12mo. Boston. Putnam & Hunt. 1826–8.
3. *The Mirror; or, Eighteen Juvenile Tales and Dialogues.* By a Lady of Philadelphia. 18mo. pp. 288. Boston. Munroe & Francis, and Charles S. Francis, New York.

AN earnest devotion to the cause of education is one of the most honorable distinctions of the present age. The efforts which have been made to extend the benefits of cultivation to the lower classes, and to make instruction more effectual, have been great and unremitted; and there is reason to believe that a real improvement in the modes of teaching and the character of elementary treatises, has been effected. It is not, however, our present intention to enter into an examination of what has been done by the efforts to promote education, but to call the attention of our readers to what seems to us a serious evil that has grown out of the prevalent desire of improving children; we mean, the character and enormous quantity of the books manufactured and published for their amusement.

Formerly children were amused by fables, fairy tales, and ghost stories, spells, spirits, and enchantments. It seemed to be thought that the strong excitement of something supernatural, and which could not be found in this every day world, was necessary to rouse their latent imaginations, and to teach them virtues to which their natures were averse. By degrees the world grew wiser, and it was found that children could be deeply interested in accounts of other children little different from themselves, and now it seems to be very well ascertained, that to amuse children is a very easy task,—indeed, that they will attend to anything in the shape of a story.

Many persons, who consider children themselves as the best judges of works intended for them, have taken it for granted that all the little stories, which the press is daily pouring forth, are good, merely because boys and girls read them with avidity. We have heard good intentioned and even sensible people say, ‘How many books there are for children, and all so good!’ Now, though we freely admit that many of these works are much better than most of those published thirty or forty years ago, we fear that a great number of them are open to very serious objections.

The subject is of more importance than it may appear at first sight. This is a reading community; and the sentiments and principles of many children are formed almost as much by read-

ing, as by intercourse with the world. To a man or woman, the injury done by reading a few silly, or even immoral books, is comparatively small. The impression is generally soon effaced by the employments of life and intercourse with society, even if the reader is not able to estimate very nicely the respective merits of the works which he reads, and to follow the best guides. Still, the injury to females, which was produced by the weak novels and romances, which were current twenty or thirty years ago, was very serious and alarming. How much more dangerous, then, are the little novels which are written for young children. Impressions are easily made at an early age, which are hard to be obliterated in maturer years. Everything which is read in childhood forms a moral lesson; and the little heroes and heroines of these stories become at once models for the imitation of the boys and girls who read them. It seems to us, therefore, that the romantic and sentimental character of some of these stories is very objectionable. The tendency of this sort of writing, is obviously, as it is in similar works for grown people, to enervate the mind, to produce a morbid sensibility, and unfit children for the dull duties of real life, and make them act too much for stage effect. They learn false and exaggerated feelings, displays of sentiment, affectation, and the refinements of selfishness. Their views of life become discolored and distorted. The mind loses its healthy and vigorous action. A strong and perpetual excitement from the same poison which they have once drunk, becomes necessary to their existence. The full effects which might be apprehended from these pernicious influences, are fortunately in most instances prevented by other more powerful influences. Still, the tendency of this sort of reading is so certain in all cases, and in some its effects are so bad, that the subject deserves a thorough consideration. As specimens of the sentimental sort of writing to which we have adverted, we refer our readers to, 'Isabella, or Filial Affection,' and the 'Lace Workers' and the 'Roses' in the *Juvenile Miscellany*, and the 'Two Portraits' in the *Casket*.

Let us not however be misunderstood. We are not enemies to all romantic incidents indiscriminately, though we think they should be introduced sparingly, as they occur seldom in real life. They should never go beyond the limits of probability, and they should be of such a character, as not to excite in the young reader false views of the stage on which he is soon to act. And with regard to sentiment, we only object to extravagant and violent feelings, not justified by the occasions producing them, and an ostentatious parade of natural affections. We are not unwilling, but certainly desirous, that the virtues presented for imitation should be pure and refined.

It is very obvious, that whatever else is the object of a book of

amusement for the young, it ought to inculcate good morality; not an accommodating, worldly morality, but the pure and strict morality of Christianity. This perhaps seems almost a truism. Yet if we examine by this rule, the little tales which are current among us, we shall find that few of them will stand the test. A very nice moral judgment, indeed, could not be expected from all the numerous authors who are pursuing the path of juvenile literature; for many of them must be both injudicious and ignorant. And even where the writers may be supposed to be more capable of forming a correct estimate of the moral lessons of their pieces, we often find them inadvertently giving currency to the most incorrect principles. The following story, taken from a work which has been highly commended, and is in many respects worthy of approbation, affords a striking example of this fault.

**'INGENIOUS REPLY.**—Mr John Horne Tooke, an Englishman very celebrated for his talents and acquirements, was the son of an honest man who sold poultry in London. While at Westminster and Eton schools, he associated with boys of high rank, and having a childish fear that they would laugh at his father's business, he resolved to save himself all ridicule by his wit, without telling an express falsehood. One day a circle of idle boys stood round him, questioning each other upon the respective rank and condition of their parents. One said he was the son of Sir Robert A——; the next, that his father was Earl of B——; and a third, that his grandmother was Duchess of C——; when it came to John Horne's turn, he observed "that he could not boast of any titles in his family;" and on being more closely pressed, he added, "that his father was an eminent Turkey merchant." This was strictly true; but the boys supposed his father to be one of the wealthy merchants, who, at that time, carried on an extensive trade with Turkey,—while in reality he was only a seller of turkeys.\*

It requires no very scrupulous moral sense to perceive, that here is a direct lesson in the art of lying; and yet it is sent out to the world, as an example worthy of imitation. Though the words of Tooke were '*strictly true*,' the sort of truth which they possess, is no more creditable than '*express falsehood*.' Again;—

**'Sally.** Oh, Madam, it is Molly that is wrong; she wishes to read a letter which is not her own. **Mrs Teachum.** To whom is it addressed? **Sally.** To Cecilia, Madam. **Mrs Teachum.** Molly, give it to me. You certainly would not have read it! Go and rejoin your companions.—**Mrs Teachum.** (*alone.*) Let me see this letter, which chance has thrown into my hands. It is my duty to establish my favorable idea of Cecilia. It is not the hand of my lady; who can it be from? (*She reads.*)' †

What lesson is to be drawn from this passage, except that the same code of morals which is enforced on the young, is not binding on grown people?

\* Juvenile Miscellany, Jan. 1828, vol. iii. pp. 327. † The Casket, pp. 87, 88.



We suppose that *Æsop's Fables* are quite exploded now, or we should enter a protest against them. Their great object appears to be to show the superior value of craft and cunning to open dealing and honesty. We can still remember the indignation which we used to feel at the triumph of the fox in imposing on the simple-hearted kindness of the goat. It is indeed astonishing that these fables, however fanciful and ingenious, should have ever been thought suitable for children. They do, perhaps, teach a sort of morality, but, as has been well remarked, it is the morality of a slave.

Mothers cannot be too cautious in selecting the books with which they furnish their children. Under the name of amusement, they may be unwittingly administering poison. Stories which have become popular, are generally put into the hands of children, with little or no attempt on the part of parents to judge of the quality of their contents. When any examination is made, it is usually very hasty and superficial. If the general design and moral tendency of the work seem good, almost every body is satisfied, though it is manifest that its general good tendency is perfectly consistent with great moral errors in different parts. And here is the great danger. The writers of these tales have generally a good design, and are capable of judging of the moral lesson which it is their main object to teach; but yet from haste, ignorance, narrow views, or some of the other numberless sources of error, will suffer incidents and sentiments of the most pernicious character to escape them.

We had thought it to be an admitted axiom in education that no sort of lying or deception should be practised towards children. Where a system of deception is habitually carried on in managing a child, he seldom fails to discover it sooner or later, and when once discovered, he loses entirely his respect for his guardian, and too often abandons that sincere love of truth which he sees is disregarded by those who ought to be wiser than himself. Stories in which this manœuvring is exhibited without any marks of disapprobation, must have a very unfavorable influence on the character of both parents and children. They teach parents to practise a system of fraud, and children to suspect and elude it. They unsettle the first principles of right and wrong, destroy the graceful simplicity of youth, and supply its place by artful management. We are happy to acknowledge that in this, as in all other respects, there has been a general improvement in children's books during the present century. Still we are afraid that the reform is not so complete as is desirable. In one instance before us, a little girl and boy are represented as having come home wet and dirty, in consequence of visiting a family of rude

children, contrary to the advice of their mother. The mother is made to say to the maid—‘Undress them as quickly as possible, and put them to bed. Be sure you give them no supper, for, as they have doubtless taken cold, eating may occasion a fever. I expect to be compelled to send for Dr R—— tomorrow.’\* The next day the doctor is sent for, ‘more to impress them with the folly of their conduct, than for any real necessity for his advice.’ The doctor enters into the mother’s scheme for frightening the children, and, after writing a recipe, leaves them ‘with a serious and lengthened visage.’ It may perhaps be said that the children were really sick, and needed the physician and the physic. But this is not clear from the story; and the impression left on our own minds, and which we think would be left on a child’s, is, that the loss of supper, the threat of the fever, the doctor, and the medicine, are all parts of a farce acted to terrify the little offenders.

In tales that are directed against any particular fault, what is represented as its punishment, ought to be, if not a necessary, yet at least a common consequence of it. If this rule be neglected the story becomes almost worthless as an example. A mere misfortune accidentally occurring after a piece of misconduct with which it is not usually connected, cannot properly be considered as a punishment, unless it be looked on as a judgment by a special interposition of Providence. The reader must know that there is no reason to believe that the same accident will happen to himself, or else he must learn false views of life. But, in many stories, any accident which follows soon after an error, is represented as its punishment. To see that this course is incorrect, it is only necessary to consider what are the natural punishments of the faults of children. This, of course, depends in a great measure on the character of the faults. Bad habits, such as indolence, ill temper, lying, &c., are frequently punished directly, by those who have the care of children. As this is common, there is, perhaps, no objection to such representations in books. Children are often punished indirectly by disgrace and mortification, and by the alienation of affection which their faults produce in friends and companions; and they often suffer from the reproaches of their own consciences. There are also certain evils which flow from particular offences, which may therefore be considered as their most appropriate punishments. The natural consequence of lying in a boy, is, that his word is disregarded; of ill temper, that he is feared and shunned by his playmates; of carelessness, that he meets with accidents and misfortunes; of idleness, that he becomes listless and unhappy, and so on.

But many of the works under consideration show no perception

\* *The Obstinate Children*, p. 23.

of the connexion between cause and effect. Thus, when we find that a little boy who did not love his books, burns himself by his carelessness in using a lamp in a room where there are shavings, no reader can perceive any connexion between the dislike to literature and the burning.\* Any boy who *did* love his books, might meet with the same accident, if he were equally careless. The lesson is a good one against carelessness, but not against neglect of books. In another story, a little girl is cured of inquisitiveness, vanity, selfishness, and wilfulness, in consequence of breaking her leg in attempting to reach from a high shelf, something which she had been forbidden to touch. It might well happen that the individual experiencing so severe an injury, would be cured; but as no reader would expect to break a leg because he had the same faults, we cannot conceive that he would learn anything from it, except perhaps to be more careful when he had anything to reach from a high shelf.†

The subject of rewards is as important as that of punishments. It seems to us that the mode in which they are represented as bestowed in many little books, is not such as to produce the most salutary impression. It is an error to represent every instance of good conduct, as certainly followed by some gift, or other advantage not a consequence of the act itself. The young ought not to be taught to expect payment in cash for every praiseworthy action. It gives them false views of life; for in this world they will not meet with that poetical justice, or rather generosity, which they find in stories; and it leads them besides to act from low and unworthy motives. Half the merit of generosity, sincerity, or fortitude is taken away, if the little boy expects that he will have a reward for every instance in which he exercises those virtues. We have lately read a story,‡ which, with the exception of some faults of style, we were rather pleased with, till we got to the end, when we were sadly disappointed. The sympathy of the reader is kept up for the hero, who is represented, after some failures, as having successfully resisted several temptations, and practised much selfdenial. The approbation of his own conscience, and of his friends, ought to be felt by the reader as a sufficient encouragement to virtue, and would be so, if the effect were not weakened by the story's winding up with the reward of a journey to Niagara. Would not the moral be better, and the impression more powerful, if the reader's mind were allowed to rest satisfied with the admiration of the virtue itself, and the reward which he must feel it in his own power to obtain by pursuing the same conduct? Would a child be taught generosity by

\* George Mills, or the Little Boy who did not love his Books.

† Little Girl Taught by Experience.

‡ Temptation, or Henry Moreland.

reading a story of a boy who was rewarded by the gift of a rabbit for giving the largest apple to his little brother;\* or of a girl who received the present of a 'whole basketful of fine queen cakes,' because she had carried home a cake that had before been given her, in order to share it with her little sister?†

Miss Edgeworth objects to bestowing rewards in real life, and the objection against exhibiting them in books is nearly as strong. 'Would you,' she says, 'encourage benevolence, generosity, or prudence, let each have its appropriate reward of affection, esteem, and confidence; but do not by ill judged bounties attempt to force these virtues into premature display. The rewards which are given to benevolence and generosity in children, frequently encourage selfishness, and sometimes teach them cunning. Lord Kames tells us a story, which is precisely a case in point. Two boys, the sons of the Earl of Elgin, were permitted by their father to associate with the poor boys in the neighbourhood of their father's house. One day, the earl's sons being called to dinner, a lad who was playing with them, said he would wait until they returned. "There is no dinner for me at home," said the poor boy. "Come with us, then," said the earl's sons. The boy refused, and when they asked him if he had any money to buy a dinner, he answered, "No." "Papa," said the eldest of the young gentlemen when he got home, "what was the price of the silver buckles you gave me?" "Five shillings." "Let me have the money, and I'll give you the buckles." It was done accordingly, says Lord Kames. The earl inquiring privately, found that the money was given to the lad *who had no dinner*. The buckles were returned, and the boy was highly commended for being kind to his companion. The commendations were just, but the buckles should not have been returned; the boy should have been suffered steadily to abide by his own bargain; he should have been left to feel the pleasure, and pay the exact price of his own generosity.'‡

If it be inexpedient always to represent virtue as receiving rewards, we think it still more so to deal forth presents, or even extravagant commendations to children, for performing their common and ordinary duties. It is better to relate the performance of these duties as matters of course, without remark. Yet we often find in these books the most trifling acts of good conduct receiving such praises as would only be proper for high and heroic virtue. We trust that we shall not be thought cynical for saying, that we think even the smiles of approbation on the lips of parents, are made much too common in stories. Is it not better that children should be taught to act from a sense of duty, and not always be looking for commendation to the faces of their friends,

\* Four Apples. † Stories for Emma, p. 59. ‡ Practical Education, vol. i. p. 231.



where the children who most need instruction are often least likely to receive it? Even the young should be taught that virtue is to be loved for its own sake. Let us, however, not be misunderstood. We do not mean that in real life parents should be parsimonious in bestowing these tokens of commendation, but merely that they should not be so much dwelt upon in books, and put forth as powerful motives for good conduct.

As it is not easy to say in what manner it is proper to make fictitious narratives for the young, a medium for religious instruction, we feel some hesitation in pointing out what seem to us dangerous mistakes in the mode of introducing this subject, which is sometimes adopted. The aim of many writers is most praiseworthy, to impress on the minds of the young the practical tendency of the great truths of religion, to show how intimately religion should be connected with their common occupations and enjoyments, and to give them pleasing and cheerful associations with their thoughts of their Heavenly Parent. To do all this properly, requires a degree of judgment and experience proportioned to the importance of the subject; and we are afraid that the most sacred subjects are introduced in some of these volumes, in too light and familiar a manner to make any serious impression. Must not the frequent repetition of religious language have an injurious effect on the minds of children, when it is introduced so inappropriately, and with so little force, as to produce no distinct idea, no feeling of the sacredness and importance of the subject? The words become mere words of course, and when this is the case, the oftener they are repeated, the less, probably, will they be attended to. These remarks seem to us to apply, with more or less force, to a large part of the recent stories for children. But some of them are more objectionable than others; and we have, in some instances, been shocked by the irreverence with which religion is treated,—irreverence it certainly appears, though the pure intentions of the writer cannot be doubted. What mother would think of telling a child the whimsical mistakes which another child has made in his first ideas of the Deity? Yet such mistakes are actually related at length in a story written expressly for young children, and in language that we should not be willing to quote.\* Indeed, we think that most of the stories by the author of this tale, exhibit a similar want of judgment in treating religious subjects. The 'Black Velvet Bracelet,' though the story and sentiments are, in many respects, good, appears to us liable to the same sort of objection. Is there not an impropriety in placing such words as '*God sees me always*,' on an ornament for a little girl, to be worn in constant view, and read at all times, by all her companions whether religious or irreligious?

\* Little Emery's Sunday Lesson.

This light and familiar mention of the Deity, is quite common in many stories. It has been said that the Jews never ventured to pronounce the name of the Deity, and that Sir Robert Boyle never uttered it without a pause and evident stop in his discourse. Yet this name is continually repeated by the mother and her child, in the stories just referred to, as familiarly as they would have spoken of his schoolmates or playthings.

From faults in morals and religion, we pass to more venial errors. 'Goldsmith,' we are told by Boswell, 'said, that he thought he could write a good fable, mentioned the simplicity which that kind of composition requires, and observed, that in most fables the animals introduced seldom talk in character. "For instance," said he, "the fable of the little fishes, who saw birds fly over their heads, and, envying them, petitioned Jupiter to be changed into birds. The skill consists in making them talk like little fishes." While he was indulging himself in this fanciful reverie he observed Johnson shaking his sides and laughing. Upon which he smartly proceeded, "Why, Dr Johnson, this is not so easy as you seem to think; for if you were to make the little fishes talk, they would talk like whales."'\* Goldsmith, in this remark, has hit what is one of the most common, though not the most dangerous faults, in juvenile literature. All the little fishes are too apt, not only to talk, but to reason and act like whales. It may be thought that a merely incorrect representation of life and manners cannot be dangerous to children. But the farther any representation deviates from nature, the less useful is it as an example. It is not easy for young people to apply to their own conduct, the lessons which are to be learnt from stories in which the characters introduced appear to be of a different species from themselves. Though their instructor may inform them that the lesson is meant for them, they cannot feel it to be so. The little heroes and heroines do not act from the same motives; they do not feel, and they do not think, like children. The most accurate representations of the language and feelings of youth are therefore the best.

Another fault in many recent stories, is, that there seems to be a disposition to praise, and dwell too much on the artless simplicity and natural graces of childhood. The tendency of all this, we fear, is, to produce in young readers, not the simplicity and natural manners which are admired, but an artificial imitation of them, the most disagreeable sort of affectation. The following are a few specimens of this fault.

'Maria had a sweet voice; and while Walter was making hemlock brooms for his mother, and Susan was washing the cups, she used to sit

\* Boswell's Johnson, vol. ii. p. 316. London Ed. 1821.

on the door steps, singing as blithely as a robin, and keeping time with her fast moving knitting needles.

'One day, while they were thus employed, a tall, pale looking stranger, who was passing, stopped to speak to the little musician. Her cheek was very white, and her light blue eye sunk so modestly, when any one looked at her, that the gentleman was quite enchanted.'\*

This seems to us a lesson, not of modesty, but affectation.

'The next day Mrs Meredith went as she had promised, to see the little orphan girl. The old lady had just washed her, and dressed her clean, and her little curls, still glistening with the water, clustered beautifully around her forehead. She was playing with her little grey kitten, when Mrs Meredith entered, and she looked up with such bright, sunshiny blue eyes, that the good lady loved her instantly. She took her up in her lap, and kissed her sweet little lips, and told her she knew she was a good-natured little girl, because she looked so quiet and so happy.'†

'O, what a sight was there! The boy, radiant in beauty, his fine hair blown back from his noble forehead, and a bright smile lighting up his cherub features, sat in an attitude exquisitely graceful, with one arm thrown over a projection in the rock, viewing with delight the boundless prospect before him. He was so rapt, and was sending his gaze so far above and beyond the agitated spectators, that he did not see them. One breathless moment they gazed upon the bright vision, &c.'‡

The faults of these passages have probably arisen in part from their authors aiming to give picturesque, striking, and natural descriptions. Writers seem to think, and readers too, sometimes, that if a description be natural, it is enough. Older persons are often pleased with juvenile books because they contain lively or natural pictures, and therefore recommend them. In this manner many stories get into vogue which are very ill suited for the young readers for whom they are designed. The little grey kitten, glistening curls, and sunshiny blue eyes, make a pretty picture with which parents are delighted. They therefore place the book in the hands of their children, without considering that it is not advisable that they should be taught to look up with sunshiny eyes, or to play with their kittens, for the sake of exciting admiration.

The fidelity and beauty of descriptions, even when they are not liable to the sort of objections we have mentioned, are not the highest merits in a child's book. We doubt if children, especially in early years, enjoy anything very much, merely because it is a natural picture. They have not sufficient acquaintance with life and manners, to be able to judge with critical accuracy of the fidelity of a picture to nature. We have said before that the representations in children's books should be true to nature. What we would now say does not contradict it. The feelings, motives, characters, and situations represented, should be such as children

\* *Juvenile Souvenir*, pp. 127, 128. † *Ibid.*, p. 37. ‡ *The Casket*, pp. 173, 174.

can understand and sympathize with ; otherwise no lesson can be conveyed. Nothing should be unnatural. But the fidelity of the representation is important, chiefly as it is the means of making the lesson impressive.

In the following passage Miss Edgeworth notices a very similar fault to the one we have just mentioned, and which is still common. 'In fictitious narratives affection for parents, and for brothers and sisters, is often painted in agreeable colors, to excite the admiration and sympathy of children. Caroline, the charming little girl, who gets upon a chair to wipe away the tears that trickle down her eldest sister's cheek when her mother is displeased with her,\* forms a natural and beautiful picture ; but the desire to imitate Caroline must produce affectation. All the simplicity of youth is gone the moment children perceive that they are extolled for the expression of fine feelings, and fine sentiments.' †

For similar reasons it seems to us that it is a great error in many stories, to enlarge so much on the dress and personal appearance of children. Girls learn soon enough to prize the gift of beauty, and to be fond of fine clothes, even if they read nothing about them. The object of education should be, to diminish, rather than increase, their regard for these things. The crowning grace of beauty, is, that its possessor is unconscious of her charms. Passages like the following, therefore, are very exceptionable, as they can do nothing but promote vanity and a fondness for dress. The story from which they are taken, indeed, seems to represent dress and appearance as among the chief objects of life.

'How Emmeline's heart beat when she saw Mr Dubourg lead out Martenise, whose dress was a frock and trowsers of transparent white crape over white satin, and trimmed with blue flowers. In her hand she held the shawl, a long scarf of blue silk with silver balls at the ends.

'Martenise advanced with blushes and confusion, but still with her natural gracefulness. Emmeline was delighted to hear all around her a murmur of admiration. "What a lovely child!" "What a finely shaped head!" "What beautiful curls on her forehead!" "What sparkling black eyes!" "What a perfect little figure!"' ‡

It is as great an error, and one that we fear is common, to aim at giving virtue a picturesque appearance, by telling how interesting, how peaceful, or how happy a child *looked*, while performing a good action, or from the consciousness of having performed one. To us the propriety of introducing these descriptions is as questionable as those of the auburn locks, dark blue eyes, and bright sunny faces. Though virtuous emotions are often written legibly on the countenance, is not the tendency of thus constantly recurring to the sign of goodness, to turn the

\* Berquin. † Practical Education, vol. i. p. 299. ‡ The Mirror, p. 257.



attention of the reader from the reality to the appearance; to make him consider the outward seeming more important than the inward disposition? Does it not, in short, encourage a petty hypocrisy? The following is an instance of this error, not at all more striking than many others.

‘Laura entered the drawingroom with these good thoughts in her heart, which beamed from her eyes, and gave a sweet radiance to her whole countenance.’ \*

We regret to notice this fault in the ‘Well-Spent Hour.’ When any good action or virtuous emotion is spoken of, the effect on the countenance is frequently noticed. A little girl, after overcoming a slight feeling of envy, goes ‘with a face as bright as usual’ to comply with her friend’s request. Would it not have been better to have said, that she *felt* as kind or as happy as usual? Again;—‘Julia looked up in her aunt’s face with such a happy, sweet expression, that her aunt put her arms around her neck and kissed her.’ It was probably far from the author’s intention, in these and similar passages, to represent *appearance* as a matter of great importance. She describes it as beautiful or interesting, only because she thought it would convey to the minds of others the loveliness of its cause, in as lively a manner as it did to her own. But is it not to be feared that the young mind will be led by such descriptions, to think more of the effect than its cause?

The desire of copying nature and giving spirit to their pieces, frequently leads authors to use vulgar and cant phrases and ungrammatical expressions. The expediency of doing this in books for young readers, is very questionable. Most children, perhaps, have some familiar expressions, not strictly accurate or elegant; but as all have not the same, it seems a pity they should be taught new ones. It would be better to avoid such expressions as, ‘I don’t see the use for my share of making such a fuss;’ ‘We had a proper good time;’ ‘Lots and lots of nuts;’ ‘Take a good swig.’ The last phrase is to be sure put in the mouth of a vulgar and bad boy; but the young are so prone to imitation, that we should guard them from such vulgarisms in books, almost as carefully as we should from low company in real life. Their apprehension is so quick and lively, that they are always ready to imitate every example that is set before them which does not require much effort. They cannot be always expected to perceive what examples are designed for them to follow and what to avoid. This remark may be extended even beyond the mere subject of language. No representation, either of morals or man-

\* The Black Velvet Bracelet, p. 47.

ners, should be given in books, which we should not desire to have followed, unless direct censure is added.

Another common defect of style in children's books, is, caricaturing the language of childhood. Not only are the little boys and girls, and their fathers and mothers, made to talk like babies, but the authors themselves, when speaking in their own persons, frequently condescend to write and think like babies. Yet this fault, strange as it may seem, occurs very often in authors who are really the least versed in the natural language of childhood. With the grossest absurdity the writer at one moment soars aloft with Johnsonian pomposity, and the next sinks to the most infantine simplicity. Nor is this at all to be wondered at. The two faults, however opposite in appearance, arise from the same cause; an entire ignorance or utter disregard of what is natural and appropriate either to children or grown persons.

The quantity of sweet epithets which some of these writers scatter around is absolutely sickening. In some stories parents can never be mentioned without the accompanying epithet of 'dear.' 'The naughty boy did not mind what his dear mother said, but denied it again and again. Then his dear mother felt very unhappy.\*' 'Mary's dear mother came out of the wood and ran to her darling child.' 'Mary Henderson, the little lost girl, was found by her dear mother.†' In one story the author not only says, 'sweet little birds, 'sweetly confessed her fault,' &c., but actually talks of a 'jealous little conscience.‡' In the same story in which these expressions occur, we meet with such florid and tumid passages as the following, which must sadly puzzle the 'sweet little' readers for whom the book is intended.

'In the midst of the darkness one bright luminary had arisen and illuminated the horizon of her heart, "and shed such an ethereal beam over it," that, as it gradually rose higher and higher, every dark cloud, every unpropitious feeling was dispersed, and left the clear expanse of her innocent, untainted heart, smiling in all the beauty of conscious happiness.' §

A greater fault than inflated language, is weak and inconclusive reasoning. Where an argument is put into a child's mouth for his parent or friend to answer, the author should be careful that the answer is just, otherwise he may be sure that many of his little readers will detect the fallacy. Some writers, indeed, seem to think that any sort of reasoning is good enough for a child. It happens, in consequence, that a conclusion is often arrived at, when the reasoning is wholly inadequate to support it, or is not clearly and fully stated, which is generally the same thing to the child. Children who are quick and lively are often

\* Botanical Garden, p. 6.

† The Prize, or the Three Half Crowns.

‡ Pet Lamb.

§ The Prize, p. 46.

very much puzzled and vexed by the sophistry and loose reasoning which they meet in books.\*

In a story, called 'The Best Way to be Happy,' little Frederick is introduced playing with a toy-horse. He is at first delighted, and says to his father, 'You see how happy it has made me.' But soon finding some difficulty in harnessing his horse, he throws it down in a pet and begins to cry. His father reminds him of what he had just said, and Frederick replies, 'that the horse had made him happy then, but now it made him unhappy.'

"How can that be, my dear," said his father, "when the horse has not changed at all? The horse is the same now that he was when you were sure it was that which made you so happy." "Then I am changed, papa," said Frederick. "Yes," said his father, "now you are right, the change is in you, not in the horse; and now you will understand me, when I tell you that it was not the horse, which made you feel so happy when you first played quietly with him, it was the state of your own mind; you had commanded yourself to stand still when you were washed and dressed, and you had just been kind to your little brother, and feeling good and happy, you amused yourself easily with your toy-horse, and you praised it to me, and thought that the horse made you happy, but do you think so now, my dear?" "No, papa." \* \* \* "Now, my son, if it was not the horse that made you happy, was it the horse that made you unhappy?"†

The boy very naturally thinks it was the horse, and that he was vexed because the harness slipped off. But his father soon convinces him that the cause of his unhappiness is in his own mind, and tells him that if the horse's sides had not been so slippery, there would have been some other thing about it that would have given him an opportunity of being impatient.

We have stated this argument quite at large, in order that we may not be thought to misrepresent it. The design of the story is very good; and with a few changes in the reasoning, it might have been made very satisfactory. The conclusion that the horse had nothing to do with Frederick's happiness or unhappiness, because the horse, always continuing the same, could not have produced different effects, is very illogical. The horse, it is true, was not the only source of his happiness or unhappiness; they depended in part on the state of his own mind. But yet it is undeniable that the horse contributed to his enjoyment when he first began to play with it, and was the occasion of his impatience afterwards. Can it indeed be necessary to go into an argument to show that in even the best disciplined minds, pleasure and pain

\* See Practical Education, vol. i. pp. 294, 295.

† Christian Teacher's Manual, vol. i. p. 63. We trust that in our remarks on the story from the Manual, we shall not be considered as intimating any opinion against the general merit and value of that publication. The plan and judicious manner of conducting the work, ought to ensure it a wider circulation than we understand it has yet received.

depend in part on external circumstances? We did not expect, in a story for children, to meet with one of the mad notions of the Stoics, revived and exaggerated. The reasoning, it must be confessed, is enough to confound and puzzle a boy of five years old, but we doubt whether even he would be satisfied with it. We shall offer but one more specimen of bad logic, in a passage which seems to us very remarkable for confused and inconsequential reasoning.

“When you do not like to be good, you are not good, and do not feel happy,” said her mother; “and when you are good, you always love to be good, because you feel happy. To feel good and love to be good, makes us happy; and we pray our heavenly Father to make us good, because we wish to be happy. And if we wish to be good, and pray to be good, then God gives us the power to be good. This is the way our prayers make us good and happy.”\*

Here is a complete chaos of *goods* and *happies*, which, as we cannot comprehend, we shall not attempt to explain.

Knowledge is no less desirable than reasoning. Where children's books attempt to give any scientific information, it is very important that it should be clear and correct. Every one knows how difficult it is to root out a false opinion formed in early years. We may learn the truth again and again in advancing life, but still the error will be ever obtruding itself in all its original freshness.

‘*Aunt Maria.* Do you know why objects appear large or small, according to their distance?’

‘*James.* No. I do not think I do.’

‘*Aunt M.* It is because we see everything in an angle of vision, which grows narrower and narrower, till it terminates in a point. When walking down Beacon Street in the evening, have you never noticed that the lights on the Western Avenue seem to approach nearer and nearer each other till they touch?’

‘*James.* Yes. I have noticed it frequently; but I never thought what was the reason.’

‘*Aunt.* You have been over the avenue,—and therefore you know perfectly well that the lights are no nearer each other at one end than the other. You will notice the same thing when you approach a long grove of trees. The road in the centre seems to grow narrower and narrower in the distance, till the trees appear to touch. This is not the case; the road is as wide in one place as another; and it is only because the angle of vision grows smaller in proportion to its distance from the eye, and whatever object is seen in a narrow part of the angle will seem narrow, however large it may be in reality. For, if an angle be very wide at the beginning, and an object fills up the whole of it, the object must seem large; and if the angle is very small toward the end, and the same object is still crowded into it, it must seem smaller.’†

We are not sure that we comprehend this passage, and we think no child would know what to make of it. But it is clear that the writer does not understand what the angle of vision is.

\* Little Susan, pp. 13, 14. † Juvenile Miscellany, vol. iii. p. 370.



'*Aunt.* The sky is a word of very doubtful meaning, my dear. What seems to us to be a broad, bright, blue canopy, stretched over our heads, is, in fact, a collection of vapors floating about in the air. Now the nearer the air is to the earth, the warmer and thinner it is; as you go higher and higher, it becomes more cold and dense. Dense means thick, compact, hard to get through.'\*

This passage is a tissue of errors from beginning to end. It cannot be necessary to say that what we call the sky is not a collection of vapors; or that the higher parts of the atmosphere are more rare, and not more dense than the lower.

'*Aunt.* Light passes through glass, chrystal [crystal], water, &c., and that is the reason why we call such kind of things *transparent*. Now you perceive that light coming into this three-cornered piece of glass, cannot go straight through,—for it has to turn round corners.'†

We do not understand what is meant by the light having to turn round corners. If any idea is conveyed to a child's mind by the passages that we have just cited, it will be error. Besides, they are so obscure and confused, that they must give a distaste for science.

It is difficult to decide in what manner fiction may properly be engrafted on history. This difficulty has pressed hard on novelists and poets. Nor have the writers of children's books been always successful in getting over it. It seems very clear that where a fictitious narrative is connected with known facts, however much it may be allowable to add, the fiction ought never to run counter to the truth. It offends the taste of a grown person to have a romance contradicting what he knows to be fact; and this contradiction inevitably obscures the truths of history in his mind. It is a matter of common remark that even well informed people, who are familiar with Shakspeare, are very apt to consider everything represented in his dramatic lives of the English kings as legitimate history. On children, as they do not readily comprehend the license which is taken in works of fancy, the effect of this contradiction of which we are speaking, is, to render their historical knowledge inaccurate, and confound the distinction between truth and falsehood. No fact, therefore, should be related in a story, which a common degree of knowledge with regard to the transactions to which it relates, would prove to be false. A tale called 'George and Georgiana' in the *Juvenile Souvenir*, is liable to this objection. Such a knowledge of the history of Pitcairn's Island, in which the scene is partly laid, as may be acquired from a few books in common use, would show that what is related could never have happened, and this would destroy the interest of the reader. Fiction, to interest, must be probable, must have the

\* *Juvenile Miscellany*, vol. iii. p. 119. † *Ibid.* p. 113.

appearance of truth. We think it is an error on this account to lay the scene of a story in a small country town by name, or to represent the characters as living at a particular point in a large town. All the neighbours know that the facts stated cannot be true, and this collision between the reality and the fiction, diminishes the interest of the piece in which it occurs. Mr Cooper, in one of his novels, represents a Madam Lechmere as occupying a particular house in Boston at the time of the Revolution. People now living, who knew the family then actually residing in that house, must have been offended by this attempt to force a fictitious character into the spot.

It is becoming too common to drag private individuals, who are in full life, into these stories, and set them to work among the fabled personages of the scene. It seems to us that the feelings of the individuals thus brought forward, must be wounded by this want of delicacy. Besides, the introduction of real persons does not add to, but rather detracts from the verisimilitude of the scene. It disturbs the current of our ideas which is flowing smoothly on with the fiction, until it strikes against this real object. No one would think the picture of a lady improved by a piece of real lace or velvet pasted upon her neck.

It has, we fear, as we have already hinted, become too common to take it for granted, that everything written for children, is good. This is one of the fashions of the day. When the good intentions of a writer are manifest, we are too ready to give credit for good results. Not only is this true with regard to the public in general, but also as it applies to reviewers. This race of men have the credit of being morose and severe, but in criticising juvenile literature, they never fail to be easy and accommodating. The very persons, who, in examining other books, exhibit the most acute judgment, seem to lose it entirely in speaking of this class of works. Whether this is owing to courtesy to the gentler sex, from which the greater part of these books proceed, or any other cause, is not for us to determine. We cannot but regret it as a serious evil.

Miss Edgeworth recommends that every mother should read every book herself, before she puts it into the hands of her children. The advice is good, where it can be followed. But many persons, for obvious reasons, cannot follow it; and they are now obliged to judge of these little stories, as well as they can, from the opinions which they gather from newspapers and other journals. In fact, there is no class of writings, with regard to which most people rely so implicitly on the judgment of reviewers. It is therefore very important, that reviewers should speak with entire freedom of these works, and apply to them the common princi-

ples of criticism, judging of their merits by considering their object, and the means which are used to effect it.

We have spoken very freely of the defects in the juvenile literature of the present day, not from any blindness to its real merits, but because these merits are obvious, and are liable to make parents overlook great faults. The misfortune is, not so much that the good works are not known and read, as that a great many poor ones meet with too favorable a reception. However, that it may not be thought that we mean to proscribe all stories without mercy, we again declare that some of them are entitled to almost unqualified approbation. Even some of the works, of which we have had occasion to speak unfavorably, possess so many good qualities, that it would have been a far more agreeable task to have praised them, and in other pages of our journal we have praised them. But it is not our present purpose, for it would be impossible, to notice critically all the meritorious works in this branch of literature; though among the older books, 'Evenings at Home,' 'Sandford and Merton,' 'New Robinson Crusoe,' 'Elements of Morality,' 'Visit for a Week,' and all Miss Edgeworth's stories, particularly 'Early Lessons,' may be mentioned as almost unexceptionable. Their character is too well established to need our praise. Of the more recent publications, the 'Badge,' and some of the other works by the same author, are among the best stories for children that have appeared in this country. They have many of the excellences of Miss Edgeworth, the same high and accurate standard of morality, and the same felicity in selecting incidents suited to interest the young reader and impress on him the desired lesson. The 'Well-Spent Hour' is written with spirit, and some of the numbers convey moral and religious instruction in a very agreeable manner, without the aid of romantic incidents. It is, besides, in a great measure free from the faults which we have mentioned. The 'Beatitudes,' also, seems to us to be very successful in explaining and illustrating the christian virtues, in laying down moral distinctions with clearness and correctness, and in enforcing them by little narratives, which are very attractive. The 'Contributions of Q. Q.,' though written on the other side of the Atlantic, is well known here. It has been received with a favor not at all beyond its worth. The 'Visit to the Seaside' is also an English work of merit.

We are sometimes apprehensive that among the multitude of new publications, 'Evenings at Home,' and the other older books we have mentioned, which may be considered as children's classics, are in a measure neglected. Yet it is as true of that work now, as it was near thirty years ago, when Miss Edgeworth first said it, that 'upon a close examination it appears to be one of the best books for young people from seven to ten years old, that has yet appeared.'

It has been recommended to young students, by high authority, to read much, but not many books. The advice is very seasonable in the present rage for novelty. Children now seem to think that nothing is to be read more than once. After a first perusal a book is called old. It would be much better for the health of their minds, if they were induced to read over and over again whatever is really good, rather than be permitted to gorge themselves with all the crudities their parents' money can procure. Experience would soon convince them, that a good book will bear to be read more than once. Any one who will try any of Miss Edgeworth's tales, for on this subject we cannot refrain from recurring to this excellent writer, will find in them a perpetual freshness, even on a third or fourth perusal. We should scarce dare to tell how many times we have read every one of them, and every time with renewed, we had almost said increased, interest. Even if all the stories published were good, still, we think, it would be better for young people not to read so great a number. If by having fewer new books put into their hands, they were forced to read them a second or third time, the moral and sentiments would make a more deep and lasting impression, than they can do the first time, when the attention is chiefly attracted by the novelty of the story.

Children ought not to be allowed to read fictitious narratives too much. For even when they are selected in the most judicious manner, too great indulgence in them creates a perpetual uneasiness and craving for the same sort of excitement. It would be well if children, for their amusement, were led to read natural history, voyages and travels, history and biography, and anything, in short, calling the mind into exercise. Sir Walter Scott, in his 'Tales of a Grandfather,' has, with his usual felicity, given a specimen of the mode in which history may be made attractive to young readers. And such works as 'Belzoni in Egypt,' and 'Northern Regions,' if they have not all the interest of fiction, are useful, not merely for the information which they contain, but also because they encourage a taste for the pursuit of knowledge. Many of Miss Edgeworth's works have the same merit in a high degree; and a little work, called the 'Young Philosophers,' which has lately been published in Boston, though it has some few inaccuracies, contains useful and scientific information, conveyed in a pleasing manner.

We might easily extend our remarks. But it is sufficient to refer those who are interested in the subject of juvenile literature, to the chapter on books in *Practical Education*, where it is discussed with much grace and spirit, and in a very thorough and satisfactory manner. If that work was as generally read now as it deserves to be, we should have thought this article in a great measure unnecessary.



# NOTICES OF RECENT PUBLICATIONS.

40. *The Doctrine of the Holy Scriptures, concerning the Only True God, and Jesus Christ whom he hath sent.* By the late Rev. JOHN CAMERON. London. Published for the Editor by J. Mardon, 105 Paul's Street, Finsbury. 1828. 12mo. pp. 117.

APART from its intrinsic merits, this book has claims upon our notice from the circumstances of its origin and the history and character of its author. From the preface we learn that Mr Cameron was a native of Scotland, and that he entered upon the duties of the christian ministry among the descendants of the Scotch Covenanters, who in consequence of persecution had forsaken their native land, and settled on the northern shores of Ireland. Among them he preached the doctrines of Calvin in their full rigor and austerity, without attempting, as some modern preachers have done, to fashion them to popular taste and to publish them in a moderate tone. The high reputation which he early acquired among the Covenanters by his eloquence and zeal, procured for him a unanimous call from the Presbyterian congregation of Dunluce, in the county of Antrim. This call he accepted, and continued their minister for fortyfive years, till his death in 1799.

About the time of his settlement at Dunluce, a very important change took place in his religious opinions, which we will lay before our readers in his own words.

"I had been invited to dine with a dignitary of the established church, when, after dinner, as both of us were men of literary inquiry, the churchman said to me, 'Cameron, have you seen Taylor of Norwich on Original Sin?' No, was my reply; nor do I wish to see it; it is a most dangerous production; and I have often cautioned my flock against its new fangled doctrines. 'I shall give it you,' said the divine, 'when you are returning home.'" On my retiring, the dignitary said, "Cameron, you have forgotten the book, but I shall bring it you." With great reluctance did I remain until it was put into my hand; and I declare, such was my aversion to it, that I would as soon have been accompanied by his satanic majesty. Next morning I commenced a perusal of this production. As I advanced, a new and wonderful light broke in upon my mind. The author's exposition of scripture, and the illustration of the doctrine proposed, was so exceedingly simple and rational, and so consistent with the word of God, that I never met with anything which made such an impression upon my mind. For a few days I laid the book aside, pondering and revolving in my mind its important contents. I then resumed the perusal,

carefully collating every text with the original, and comparing it with the word of God. The result was a complete and entire change in my religious sentiments. My former opinions and prejudices dissolved before the sun of truth, and disappeared as the morning dew before the rising orb of day." pp. vi-viii.

The work at the head of this article, now for the first time offered to the public, is a posthumous one, and owes its appearance to the attempts recently made in the Synod of Ulster to check free inquiry and to compel uniformity of belief by the imposition of creeds and tests. Mr Cameron was a member of that synod, and a short time before his death presented this treatise to a friend, as a token of his regard. This friend, who was also a member of the Presbyterian body, is, like the author, now no more.

"A few years previous to his death, he permitted the present editor to take a copy of the work; and he accompanied the permission with the following observation: 'That, whilst in respect of controverted doctrines, in matters of religion, the world was comparatively quiet, he had some doubts of the prudence of publishing what might eventually excite a spirit of altercation, such as had too often already disgraced the Christian annals, however purely it exhibited the character of Divine benignity and wisdom—however clearly it displayed 'the truth, as it is in Jesus Christ.' 'But,' he added, 'should the attempt be renewed, in your day, to interfere with the rights of private judgment, and, in the country where we live, to bind Presbyterians to creeds which set reason and conscience at defiance, you have not only my permission to put this work abroad into the world, but it is my earnest desire that you do so.'" pp. xiv-xv.

The editor, believing that the late intolerent proceedings of the Synod of Ulster indicated a state of things such as his friend had imagined, has felt bound to transfer his legacy to the public. We are glad that he has done so; and that he has put into our hands the views which a converted Unitarian, half a century ago, solitary and unaided, had deduced from the bible, 'concerning the only true God, and Jesus Christ, whom he hath sent.' We value this little treatise, because it exhibits plainly, as it professes to do, 'The Doctrine of the Holy Scriptures,' on this important subject. We do not know that it contains any original views or arguments in support of Unitarian Christianity; but it contains, what is far better, the old *scriptural* views and arguments, collected under appropriate

heads, and set forth with great clearness and strength. It is divided into two parts. The first part contains four chapters—1. On the Unity of God. 2. Of God the Father. 3. Of the Word, or the Word of God. 4. Of the Spirit, the Holy Spirit, or the Spirit of God. The second part contains six chapters—1. The Doctrine of the Ancient Prophets concerning Jesus Christ. 2. Of the Opinion which the Jews had of the Messiah in the Days of our Saviour. 3. Of the Opinions which the Multitude of the Jews had of Jesus Christ during his Public Ministry. 4. Of the Opinion which Christ's own Disciples had of him. 5. The True Character of Jesus Christ, described from his own Words and Actions, recorded by the Evangelists. 6. The Doctrine of the Apostles in their Public Discourses and Epistles concerning Jesus Christ.

The above abstract of the contents of the work will give the reader some idea of its design and plan. Of its execution he may be enabled to judge from the following extract.

'To suppose the Word and Spirit to be two divine persons distinct from the Father, and equal to him in all perfections, appears to be a wrong opinion, grounded upon certain figurative texts of scripture, understood in a literal sense. For, to affirm that three persons are equal in all respects, and that these three constitute only one God, is, in other words, affirming that God is a being compounded, consisting of, and made up of these three persons. And as no part of any thing or being can be equal to the whole, so none of these three, individually considered, can be equal to God. If each of these three persons be infinite in all perfections, then there must be three infinities. And if God, who is only one, be infinite in all perfections, then there must be three infinities equal only to one infinite.

'If it be said, that the idea annexed to the word person be different from that applied to the word God—then, let the difference be pointed out. For, if the word person signify an intelligent being, then these three persons must be three intelligent beings, distinct from each other, which must be three Gods. If to avoid this absurdity, it be said that the word God does not signify an intelligent being, this would be worse than the former—it would be atheism. If, to avoid these absurdities, it be said that the word person does not signify an intelligent being, but something belonging to such a being, of which we can form no conception, then these persons must signify three somethings, of which we know nothing.

'To say that this doctrine is a mystery, incomprehensible, beyond the investigation of human reason, is an apology for an absurdity. The scriptures always represent the only true God; i. e. the Father, as an intelligent being or person; and when the Word and Spirit are spoken of, they are described not as intelligent beings distinct from him, but as something be-

longing to him: the word, or the word of God, i. e. the Father,' pp. 34-36.

41. A Discourse delivered at the Ordination of the Rev. Frederick A. Farley, as Pastor of the Westminster Congregational Society in Providence, Rhode Island, September 10, 1828. By William Ellery Channing. Boston. Bowles & Dearborn. 1828. 12mo. pp. 28.

THE great reputation of Dr Channing, as a preacher and writer, is more than sustained by this discourse. The Duddleian Lecture excepted, it is the most finished of his sermons. It exhibits with as much completeness as could be looked for in the compass of one discourse, his high, and in some respects, peculiar and original views of theology; and is as eloquent as his happiest efforts are wont to be. Its main ideas respecting the nature of man, the character of God, and the spirit of Christianity, are the same as those which were given in the sermon at the ordination of Mr Motte; but here they are more fully developed, defended against objections, and applied, in the sequel, to the occasion.

We would not, by any means, require of a preacher, that in handling a point of common ethics or divinity, he should stop to guard his every position against all possible attack, but we are of opinion that views like those brought forward by Dr Channing in his two last sermons, ought to be accompanied with answers to the objections which would naturally be urged against them, even by many of the professors of a liberal system of theology. These answers would be, for the most part, explanations and illustrations of new or unusual positions; but such explanations and illustrations are very much needed by those to whom the positions are new or unusual, and who are not contented with a bare statement of them, but wish to have them presented with their proper limitations and connexions, as they exist in their completeness in the author's mind. It is not necessary that this defence should be entered into every time the subjects are brought forward. It is sufficient that it be made till the subjects are well developed, and may reasonably be supposed to be understood, in their different bearings and aspects, by the intelligent of all parties.

Such a defence has been given in the sermon before us, and in a masterly

style. To us, the consideration of objections, which constitutes a large portion of the sermon, is the most interesting portion of the whole. As a specimen of the manner in which the work is executed, we offer the following extract.

"It is said, that men cannot *understand* the views which seem to me so precious. This objection I am anxious to repel, for the common intellect has been grievously kept down and wronged through the belief of its incapacity. The pulpit would do more good, were not the mass of men looked upon and treated as children. Happily for the race, the time is passing away, in which intellect was thought the monopoly of the few, and the majority were given over to hopeless ignorance. Science is leaving her solitudes to enlighten the multitude. How much more may religious teachers take courage to speak to men on subjects, which are nearer to them than the properties and laws of matter, I mean their own souls. The multitude, you say, want capacity to receive the great truths relating to their spiritual nature. But what, let me ask you, is the christian religion? A spiritual system, intended to turn men's minds upon themselves, to frame them to watchfulness over thought, imagination, and passion, to establish them in an intimacy with their own souls. What are all the christian virtues, which men are exhorted to love and seek? I answer, pure and high motions or determinations of the mind. That refinement of thought, which, I am told, transcends the common intellect, belongs to the very essence of Christianity. In confirmation of these views, the human mind seems to me to be turning itself more and more inward, and to be growing more alive to its own worth, and its capacities of progress. The spirit of education shows this, and so does the spirit of freedom. There is a spreading conviction that man was made for a higher purpose than to be a beast of burden, or a creature of sense. The divinity is stirring within the human breast, and demanding a culture and a liberty worthy of the child of God. Let religious teaching correspond to this advancement of the mind. Let it rise above the technical, obscure, and frigid theology which has come down to us from times of ignorance, superstition, and slavery. Let it penetrate the human soul, and reveal it to itself. No preaching, I believe, is so intelligible, as that which is true to human nature, and helps men to read their own spirits.

"But the objection which I have stated not only represents men as incapable of understanding, but still more of being moved, quickened, sanctified, and saved, by such views as I have given. If by this objection nothing more is meant, than that these views are not alone or of themselves sufficient, I shall not dispute it; for true and glorious as they are, they do not constitute the whole truth, and I do not expect great moral effects from narrow and partial views of our nature. I have spoken of the godlike capacities of the soul. But other and very different elements enter into the human being. Man has animal propensities as well as intellectual and moral powers. He has a body as well as mind. He has passions to war with reason, and self-love with conscience. He is a free being and a tempted

being, and, thus constituted he may and does sin, and often sins grievously. To such a being, religion, or virtue, is a conflict, requiring great spiritual effort, put forth in habitual watchfulness and prayer; and all the motives are needed, by which force and constancy may be communicated to the will. I exhort not the preacher to talk perpetually of man "as made but a little lower than the angels." I would not narrow him to any class of topics. Let him adapt himself to our whole and various nature. Let him summon to his aid all the powers of this world and the world to come. Let him bring to bear on the conscience and the heart God's milder and more awful attributes, the promises and threatenings of the divine word, the lessons of history, the warnings of experience. Let the wages of sin here and hereafter be taught clearly and earnestly. But amidst the various motives to spiritual effort, which belong to the minister, none are more quickening than those drawn from the soul itself, and from God's desire and purpose to exalt it, by every aid consistent with its freedom. These views I conceive are to mix with all others, and without them all others fail to promote a generous virtue. Is it said, that the minister's proper work is, to preach Christ and not the dignity of human nature? I answer, that Christ's greatness is manifested in the greatness of the nature which he was sent to redeem; and that his chief glory consists in this, that he came to restore God's image where it was obscured or effaced, and to give an everlasting impulse and life to what is divine within us. Is it said, that the malignity of sin is to be the minister's great theme? I answer, that this malignity can only be understood and felt, when sin is viewed as the ruin of God's noblest work, as darkening a light brighter than the sun, as carrying discord, bondage, disease, and death into a mind framed for perpetual progress towards its Author. Is it said, that terror is the chief instrument of saving the soul? I answer, that if by terror, be meant a rational and moral fear, a conviction and dread of the unutterable evil incurred by a mind which wrongs, betrays, and destroys itself, then I am the last to deny its importance. But a fear like this, which regards the debasement of the soul as the greatest of evils, is plainly founded upon and proportioned to our conceptions of the greatness of our nature. The more common terror, excited by vivid images of torture and bodily pain, is a very questionable means of virtue. When strongly awakened, it generally injures the character, breaks men into cowards and slaves, brings the intellect to cringe before human authority, makes man abject before his Maker, and, by a natural reaction of the mind, often terminates in a presumptuous confidence, altogether distinct from virtuous selfrespect, and singularly hostile to the unassuming, charitable spirit of Christianity. The preacher should rather strive to fortify the soul against physical pains, than to bow it to their mastery, teaching it to dread nothing in comparison with sin, and to dread sin as the ruin of a noble nature." pp. 23-26.

Such views of Christian theology as these, defended and recommended thus, cannot fail to exercise an elevating influence on the moral and religious world.

42. *Presumptive Arguments in Favor of Unitarianism.* By M. L. Hurlbut. Boston. Bowles & Dearborn. 1823. 12mo. pp. 42.

WHOEVER is acquainted with the admirable memoir prefixed to *Sermons* by the late Rev. A. Foster, of Charleston, S. C., must welcome another production from the same classical pen. Mr Hurlbut, in the pamphlet before us, has stepped aside from the beaten track. The stock of direct arguments in favor of Unitarianism, though not indeed exhausted, has been employed of late years among us to an extent that must satisfy every mind in a state to be satisfied. Our author exhibits the subject in a somewhat new point of view. Granting, for the moment, that the scriptural arguments on both sides of the question may balance each other, he proceeds to inquire whether all the antecedent probabilities do not bear entirely in favor of Unitarianism. The investigation we deem to be as seasonable as it is manifestly well conducted. We have no doubt that many minds have become wearied and confused, by the apparently contradictory testimonies, adduced on the opposite sides of the principal controversy which has agitated the religious world. Yet still men must be anxious to know the truth, and must rejoice to be calmly led by some master hand to a solid eminence, on which they can repose with steadiness and satisfaction. For our own part, we think the task is here conclusively done. We are utterly at a loss to conceive how a Trinitarian could devise similar arguments in favor of his own doctrines. Indeed, the bare mention of presumptive arguments and antecedent probabilities in favor of Trinitarianism, savours somewhat, we are free to confess, of the unnatural and incredible. Mr Hurlbut has happily no paradox to maintain. He proceeds along a broad and open road, and gathers his numerous illustrations and proofs from every quarter of the world of nature, of the human mind, and of the known character of God. His thoughts, if not always original, are always dressed in a new and peculiar drapery of their own. We subjoin one or two extracts, as specimens of the beauty and force of his style, and for the sake of attracting to this little work the attention of our readers in general.

'Orthodoxy has so long had possession of the public mind, that its roots have spread far,

and struck deep. It has infused its spirit into the whole mass of our literature. It has tinged the very atmosphere through which the light of heaven visits our eyes. It has tainted the very springs and vehicles of thought. It is no wonder, that those who come to the study of this question in the scriptures, with minds preoccupied by artificial formulas, inculcated from infancy into the warm and yielding texture of the growing intellect; with prejudices trained and fostered till they have overgrown the whole mind, should find in the scriptures the very things they come to look for. It were strange indeed if they should fail to do so. Nor is this all. Fear has been enlisted on the side of error, and in aid of prejudice; fear, at once the offspring and the parent of ignorance and imbecility of mind. Men have been taught to believe that it is unsafe to trust their own reason and judgment; that it is hazardous to inquire into the grounds of their faith; and fatal to relinquish certain articles of the popular creed. It is time men were disabused of this delusion, which, if universal, would endure error, once prevalent, with immortality. Let men once be convinced that they may examine the claims of Unitarianism without danger to their virtue, their peace, or their hopes, and they will not, we are persuaded, be long in embracing it. We hope we shall be able to show them, in the course of the following remarks, that they may do this; and that in so doing, they will only follow the guidance of nature, reason, and common sense.' pp. 4, 5.

'Reason and nature teach us, that God is good, in the obvious and popular sense of the term; good in such a sense that he cannot perform an action, the final purpose of which is the infliction of suffering; good in such a sense that he cannot do that, which, on a full view of the case, would, in a human agent, be denominated cruel or unjust; good in such a sense, that he will not punish an innocent being for the crimes which another has committed; good, in fine, in such a sense that he cannot punish a frail creature, for not performing what the very law of his being had disqualified him to perform. Suppose we admit, that these views *may* be, in some measure, incorrect; that a stronger and a brighter light shed from heaven on the mental eye may enable us to see further into the deep mysteries of the Divine character; and that these dictates of reason may be set aside by the decisions of superior authority. Let us suppose that such evidence *may* be presented in the gospel as shall constrain us to admit, that the goodness of God is something diverse, in kind as well as degree, from the same quality in man; and that he may, without impeachment of his character, perform what to us seems palpable cruelty and injustice. But is this *probable*? Is there not a strong presumption beforehand that no doctrines inconsistent with this view of the divine goodness will be found there? Ought we to anticipate a revelation from heaven, which should unteach us all we had learned in the school of nature; unsettle the fixed principles of the intellect; falsify all the conclusions of reason, our primary guide amid the dark and intricate windings of our earthly course, and thus extinguish the light which God himself had enkindled in our minds? Yet such, if the views of our opponents be correct, is the character and tendency of the revelation God has sent us by his Son.' pp. 12, 13.



## INTELLIGENCE.

*Unitarian Mission in Bengal.*—[In our last number we gave that part of the 'Second Memoir respecting the Unitarian Mission in Bengal,' which relates to the 'Cooperation of Foreign Unitarians,' the 'Employment of a Missionary,' a 'Chapel for English Worship,' and a 'Native Service.' We now redeem our promise to present our readers with the remainder of that valuable document.]

'V. Education.—The next subject to which the Committee have directed their attention is *Education*, to which they have no hesitation in avowing that they principally look for the renovation and improvement of the Hindoo character. The difficulties they have had to contend with in securing the aid and in making the arrangements that have been already detailed, and their yet limited resources, have hitherto prevented them as a body from taking any share in the means employed for the diffusion of native education; but a distinguished native member of the Committee, about the time of its formation, established an Anglo-Hindoo School, chiefly at his own expense, but occasionally aided by the liberal contributions of a few friends. The object of this institution is to instruct a limited number of boys in the English language and in the elements of general knowledge, and although this Committee are in no respect connected with it and have possessed no control over the mode in which it has been conducted, they have sincere pleasure in directing the attention of the public to this laudable exertion of private philanthropy. The extent of the Committee's exertions for the promotion of Education will necessarily depend upon the means placed at their disposal for that purpose by the public in India, England, and America. In the measures that may be adopted they are desirous of proceeding with great caution, in order that the object may not be defeated by a defective or erroneous system; for, although they do not expect instantaneous conversions as the probable or natural consequences of the means employed to diffuse education, they cannot resist the conviction that

the beneficial effects actually produced, although considerable, are inadequate to the expenditure that has been incurred and the exertions made. The Committee are not able at present to point out the cause to which this should be attributed, if their apprehension is well founded; nor are they prepared to detail any general plan of education which they would recommend for adoption in preference to those which are in operation. But there is one branch of this subject—the kind and degree of connexion between education and religion—on which the most vague or the most opposite notions are entertained, and on which they think it proper at this time distinctly to state the principles by which they will be guided. 1. Education will never be employed by this Committee as a direct means of proselytism to Christianity: they say *direct* means, for the diffusion of education and the spread of knowledge generally they consider in a high degree, although in an *indirect* manner, friendly to the cause of Christianity. What they mean to affirm, is, that in any institution established by them or placed under their control for the promotion of education, no one religion will be recommended more than another to the attention and favor of the pupils. To attempt to initiate the infant mind into the peculiarities of any religion or sect would, they consider, be unwise in any case, and in the case of Hindoos receiving education from the benevolence of Christians, it would be cruel to the children, unjust and in most instances deceptive to the parents, and inconsistent with the spirit and genius of the Christian Religion. 2. But the opposite evil must also be guarded against, for if religion and morality are not inculcated, they will not be understood or practised any more than astronomy and navigation without being taught. They should be taught, therefore, but taught in such a way as to be consistent with perfect good faith to the parents and children, without exciting their prejudices, and without violating the principles which a judicious parent would lay down for the religious education of his own child. For this purpose the *facts* of religion should be

taught. The history of opinions in philosophy and science is one of the most interesting branches of human knowledge, and in like manner religion should be taught as a branch of general knowledge, as a department of history, the history of all religions and all sects in all ages and in all countries. Not only should the *facts* of religion be taught, but, for the sake of moral effect, the universally recognised *truths* and *obligations* of religion, the being and attributes of God, his love of virtue and hatred of vice, the personal, relative, and social duties, should be inculcated. The most bigoted idolater in India, if left to his own unbiassed impressions and not rendered suspicious by attempts at proselytism, would not object to his children being taught the plain and undoubted facts, truths, and duties of religion. The Committee are aware that this simplification of religion to the minds of native youth would be the best preparation for their reception of Christianity when they come to mature years and judgment, but this is an advantage gained openly and fairly, in consistence with the known religious character of parents and children, and in such a way as to cherish, support, and strengthen the best principles of human nature, instead of oppressing their intellect and obscuring their moral perceptions, by indoctrinating them with distinctions and opinions which are beyond the reach of their faculties. Such are the views that are entertained by the Committee on this important subject, and they give expression to them on this occasion, both because they are regarded as just in themselves and deserving to be generally acted upon, and also because it is hoped that many will be induced to give their aid to plans of education formed accordingly. What specific plans the Committee may adopt for the advancement of education will depend upon the degree of public support they receive and the information they may be able to collect on the present state of education in this country—a subject on which the Committee hope to communicate the result of their inquiries in the next Annual Report.

‘VI. *Tracts*.—Short, plain, and rational Tracts are calculated to diffuse information and to excite inquiry, and are therefore a valuable means of intellectual, moral, and religious improvement.

There will accordingly be found in the Appendix, a list of books, pamphlets, and tracts that may be had of the Committee's booksellers, and the Committee recommend the purchase of them for distribution as a means both of increasing the funds applicable to the printing of tracts and also of spreading pure religion. With regard to future publications, the Committee have in their possession a MS. translation of the Gospel of Matthew into Bengalee, the joint production of the Rev. William Yates, a Baptist Missionary, and of Rammohun Roy and Mr Adam, two of the Members of this Committee, which, if they had the necessary funds, they would immediately print under the superintendence and revision of the two last mentioned individuals. Rammohun Roy also proposes executing his long suspended design, of translating his *Compilation of the Precepts of Jesus* into Bengalee and Sunskrit, and of placing his translation at the disposal of the Committee. The Committee are quite aware that translations into Bengalee and Sunskrit of those portions of Scripture have already been executed, but under circumstances which unavoidably attach much error and imperfection to them, and they therefore consider that they would render an eminent service to the cause of Christianity in this country, if they could induce their learned Associate to carry into effect his original purpose, of presenting to his countrymen the *Precepts of Jesus*, in the vernacular dialect of Bengal, and in the classical language of India. The Committee have also in view the publication of a *Series of Tracts* on the *Unity of God*, in English, Bengalee, and Sunskrit, establishing the truth of that doctrine, by proofs drawn from Natural and Revealed Religion, and considering it as opposed both to Polytheism and Trinitarianism. This series of tracts would also be well adapted for distribution among Mussulmans, if translated into Hindostanee, Persian, and Arabic, to make them acquainted with Unitarians, as a distinct denomination of Christians, and by this means to produce a favourable impression on their minds respecting the truth and excellence of Christianity, but the want of funds will prevent the Committee at present from engaging in this undertaking. The publications of the

Committee have generally been printed at the Unitarian Press which belongs to Rammohun Roy; in some cases entirely at his expense, and in others, at the expense to the Committee only of press-work and paper.

'VII. *Library*.—Public Libraries may be made very effective instruments for the diffusion of religious as well as of general knowledge. Confessedly very few individuals ever read books written exclusively on the subject of religion, and one reason is, that the public have not the requisite facilities and means of comparison and selection. There are Libraries to supply the public taste on almost every other subject, but there is no Library in Calcutta open to the public, well supplied with Theological works of every description. The most valuable Theological collections are not generally accessible, and those that are open to the public are extremely meagre and almost exclusively sectarian. If all these Collections were thrown into one, it would be a great means of spreading religious knowledge, especially when aided by the weekly discourses of the public teachers of Christianity. Why is it that the voice of the preacher falls so powerless on the ear? It is because, among other reasons, the minds of the hearers have not been exercised by previous reading and reflection on the same or similar subjects. Let then books of religion be put within their reach,—books on every subject that can be considered as directly connected with religion,—Theology, Mental Philosophy, Ethics, Education, Missions, &c. Let all denominations of Christians unite in forming such a Library, and the most beneficial effects may be anticipated in conjunction with the other means that are employed for exciting an increased degree of attention to the subject of religion, and forming the public mind to a just appreciation of its important truths. The Committee do not expect that other Christian sects will join with them at present in these views, but however distant the prospect of such co-operation may be, they have determined, in the mean time, to pursue the object with the means they possess, and with the aid, in books or in pecuniary contributions, which public-spirited individuals or societies in India or in foreign countries may be disposed to give. A small Library has been formed, and several valuable donations of books

have been received from various individuals both in this country and abroad, besides additions that have been made to it by purchase, at the expense of the Committee. It is open to the public, and various individuals have at different times received books from it. The Committee invite all the aid and patronage which such a Theological Library may appear to the public to deserve. They tender their thanks for those donations of books that have already been received, and they will gratefully acknowledge all other gifts, whether of orthodox or heterodox works, that may hereafter be sent to them.

'VIII. *Madras*.—Mr William Roberts, a native Hindoo has, with great zeal and industry, been laboring at Madras for several years, under the patronage of the English Unitarians, as the Pastor of a small Native congregation of Unitarian Christians. In compliance with Mr Roberts's request and with the recommendation of his English friends and supporters, it was at one time in contemplation to authorize Mr Adam to proceed to Madras to ascertain the present state and prospects of Unitarianism at that Presidency; but after mature consideration this step was deemed inexpedient, in consequence both of the inadequacy of the funds applicable to such a purpose, and the importance of Mr Adam's presence in Calcutta at the present juncture. The Committee have no means of judging of the utility of Mr Roberts's labours except from his own reports, but although they are evidently limited to a very humble and contracted sphere, yet the Committee are strongly impressed with the conviction of the integrity of his character, his firmness in maintaining Divine truth under the most discouraging circumstances, and his unwearied perseverance in his endeavours for promoting the moral and religious improvement of his little flock, and for extending the knowledge of Unitarian Christianity. The Committee, therefore, to express their sympathy with him in his labours, and to encourage and aid him in their prosecution, presented him with a donation of 100 Madras Rupees. A further donation of 350 Madras Rupees was made to Mr Roberts, being part of a sum of 375 dollars received from America, but which does not appear in the Committee's Accounts, as it was placed at Mr Adam's disposal.

'IX. *Funds*.—Annexed is the Trea-

surer's Statement of Accounts with him to the close of the present year, including three separate funds, viz. the Missionary Fund, the Chapel Fund, and the Contingent Fund. 1. The Missionary Fund has been created by loans from individuals in Calcutta, to whom the sums borrowed are payable by the Committee without interest, whenever the voluntary subscriptions received from the public shall enable them: the principal sum is Sa. Rs. 25,000, and the interest is applied to the support of a Unitarian Missionary. 2. The Chapel Fund has been formed by donations received from individuals in this country, in England, and in America, and the Treasurer's Statement shows a cash balance in its favor of Sa. Rs. 9557 2, besides the ground purchased for S. Rs. 12,250 and Calcutta subscriptions still remaining unpaid to the amount of 5 or 6000 Rupees. 3. The Contingent Fund has been formed by monthly, quarterly, and annual subscriptions received in Calcutta, and amounting, when reduced to one denomination, to about 160 Rupees per month: A donation to this fund of Sa. Rs. 1562 1 8 has also been received from the British and Foreign Unitarian Association, together with a promise, after the lapse of two years, of an annual subscription of 500 Rs. The present balance in favour of this Fund is Sa. Rs. 4455 1 4. The purposes to which this Fund has been and is at present applied, are the payment of the rent of the Hurkaru Public Rooms and of the organ used in public worship, the employment of a native copyist, a messenger, and occasionally a pundit, the printing of tracts, the freight and custom-duties on shipments of books, the postage of letters and parcels, stationery, and all other variable and incidental charges arising out of the business of the Committee.

*'X. Organization of the Committee.*

It has already been stated, in one of the publications of the Committee, that, although they assumed this name, they did not thereby intend to describe themselves as the representatives of a larger body. They were constituted a Committee by their own voluntary act, without reference to a higher authority, and they received others into their number, according as persons were found disposed to associate with them, limiting the increase however to such a number as would not throw any ob-

stacle in the way of an easy interchange of opinions on the different measures submitted for consideration. This constitution of the Committee, although originally necessary, in consequence of the small number of individuals in India who took an active interest in the promotion of Unitarian Christianity, is attended with this practical inconsistency, that while the Committee are a public body, possessing public property in trust for specific purposes, and derived in part from individuals not belonging to their own body, yet they are not amenable to the public, because not elected, but hitherto only voluntarily associated. The number of public professors of Unitarianism in Calcutta, however, has recently experienced a considerable increase, and the Committee therefore propose to render themselves elective, in order that Calcutta Unitarians may possess a real and direct control over a body which represents them, and that every individual of them may be the more induced to contribute his personal and zealous exertions for the promotion of its objects. Considering also the extending relations and prospects of Unitarian Christianity in this country, the local appellation assumed seems now to be less appropriate than it originally was, and the Committee therefore recommend that the present opportunity be taken, to make the designation more comprehensive, and with that view they suggest that the new institution should be called, **THE BRITISH INDIAN UNITARIAN ASSOCIATION**. This will not only more correctly express the extent of the objects contemplated, but will also be a call on all Unitarians in every part of India where the existence of the Association may become known, to unite with each other and with the Unitarians in Calcutta, for the promotion of those objects, by the formation of Auxiliary associations, which it cannot be expected will be done, while the present limited title of the Parent Institution is retained. The Calcutta Unitarian Committee have therefore resolved, that if those gentlemen who have subscribed in aid of their funds, and are now present, will form themselves into a Society having the same objects in view, and willing to assume all their responsibilities, they will transfer all their rights, titles, powers, and properties to that Society, or to its Com-



mittee, for the time being. In the confidence that the measure proposed will meet with the approbation of this Meeting, the following Resolutions are submitted for consideration.—

‘1. That this meeting does hereby form itself into a Society which shall be called the British Indian Unitarian Association, having the same objects and principles as the Calcutta Unitarian Committee, assuming all the responsibilities of that Committee, and receiving all their rights, titles, powers, and properties.

‘2. That the Members of the Calcutta Unitarian Committee be requested to act as the Committee of the British Indian Unitarian Association, for the ensuing year, under the Rules and Regulations formed by the Calcutta Unitarian Committee for itself, with power to supply vacancies in their own number; and that the Committee be requested to frame and submit to the next Annual meeting, such further Regulations as may appear necessary to give efficiency to the Association.

‘3. That this meeting views with deep interest the combined exertions of English and American Unitarians to establish a Mission in this country, pledges itself to zealous and preserving cooperation with them, confides in their continued sympathy and aid in the prosecution of this object, and earnestly solicits the assistance and countenance of such Unitarians in Europe and America as have hitherto withheld their support.

‘4. That this Meeting invites all Unitarians, whether Christian or Hindoo, to form themselves into Associations Auxiliary to the British Indian Unitarian Association, and to place themselves in communication with the Secretary of that Association.

‘The Calcutta Unitarian Committee conclude this Report of their proceedings with the assurance that, under whatever name they may act, they will continue sacredly to devote their best exertions to the extension of pure Christianity in India. They are cheered by the prospect which has begun to open before them. They earnestly invite all who value rational religion to cooperate with them. And they humbly supplicate on their past and future labors the blessing of that Being “from whom all holy desires, all good counsels, and all just works do proceed.”’

*Correspondence of the American Unitarian Association, on the state of Unitarian Christianity. [Continued from p. 352.]*

#### HAMPDEN COUNTY.

‘I am fully aware of the reports which have reached you, respecting the state of Unitarianism in this quarter, and I know they must have had the more weight, because supported, if not by the evidence, at least by the desponding tone of many Unitarians. But from whatever quarter such statements come, they are entirely without foundation. Unitarianism is making just the advance, which any reasonable man might have anticipated; and I speak deliberately when I say, that, if its prospects might be more animating, they could not well be surer. Many of those, who first embraced our faith in this region, expected an immediate revolution, thinking that no one could fail to welcome the light—they found that many, who, though they had not been Unitarians, had long been prepared for the new faith, joined them at once; and from this movement they took an encouragement, which was not warranted by our knowledge of human nature, because they might have known that the moment they had formed themselves into a society, they had brought matters to that state that every man must choose his party, and after the lines were decidedly drawn, it was a serious thing, and required great resolution, to pass from one side to the other. Such instances have been—there have been a few in this town, who have passed from the Calvinistic society to mine, but in each instance, they were men of great deliberation and uncommon firmness, and it was plain, that without those traits of character, they would have remained with their party to this day, rather than have encountered the difficulty and odium of a separation. Such being the obstacles to the increase of our societies, their members became a little discouraged. You can judge of the reasonableness of their anticipations, if you consider, that, in the country, every man is under the superintendence of his neighbours, generally has his wife against him in his liberality, and we have no loose and shifting population in this region, where old habits, prejudices, and opinions have a power, that may be measured by the

number of their years. You can judge, then, whether, when I tell you that Unitarianism is surely advancing, it is not as much as we could rationally expect, though not all we might desire.

'I confess that it is almost with regret that I hear of associations and audiences gathered in small towns, where there are not Unitarians enough to form a regular society. It affords a momentary joy and triumph, and that is all. They soon find that they have made themselves a mark, and have cut down the bridge by which others might have joined them. I know it is hard for them to be destitute of the ordinances of religion; but they do not gain them by their separation, except when some liberal preacher happens to stray in their neighbourhood; and they put off, indefinitely, the hope of having societies, churches, and ministers of their own.

'I think that the reason, I have given, is enough to show, that no sudden revolution could have been expected in this region. There are other causes, that operate also everywhere against us. Gold and silver are the measures of value, with the people at large, and they see that the Unitarians give less to what pass for religious purposes, than the Orthodox. Doubtless many sound reasons and explanations may be given for that difference, but the misfortune is, that the people generally cannot be made to comprehend, that what a man gives is not a just measure of his devotion to his faith. Besides, it seems as if the liberality of many consisted wholly in their aversion to lectures, religious charities, &c., things harmless enough in themselves, and in the hands of the Orthodox, engines of power. Many of the most upright and enlightened men who become Unitarians, are those, who, from their former aversion to the received faith, have passed for infidels or indifferent. They would recommend any other cause to the people at large, but they rather discredit this—and there are always some, like the recruits of David at Adullam, who attend Unitarian meetings, for the sake of hearing a little common sense, occasionally, under the name of religion, though they care nothing about the matter. These are obstacles, especially the money-giving, which do much to withstand a general impression in our favor. This brings me back to the point with which I started, that we are

gaining as fast as we ought to expect. I do not mention these things by way of accounting for our slow growth, for I know of no society in this region, growing faster than ours. Our pews are filling up slowly, it is true, but well; and though some of our more ardent members have been at times needlessly concerned, there has never been an instance in which the Orthodox have made the least impression on our prosperity or our numbers. In truth I know of no disposition to injure us.—If there is any, it is not in the Orthodox clergyman, who is uniformly fair and manly, and I have not the least doubt wishes well to my people and to me.'

#### 1. FRANKLIN COUNTY.

'I am perfectly satisfied, that in the county of Franklin the cause of Unitarianism is gradually advancing. So far as I recollect, there has been no secession on the ground of principles, from my parish for the space of ten or fifteen years. Calvinists, indeed, we have, and always have had; but they are generally satisfied with serious, practical preaching. In M——, the next town on the east, where they had had an Orthodox minister for almost twenty years, there was a Unitarian society established two years ago, which has increased. Similar remarks would apply to the state of things in C——. The Unitarian society in H——, though small in the number of actual subscribers, is, I believe, increasing both in number and influence, and there is reason to hope, that, at no distant period, it may constitute the majority of the town. In C——, a Unitarian society was established about a year since. That town, though large and wealthy, has not been distinguished by religious zeal of any kind; and although we may hope, we cannot be sanguine of great success in that place. There has lately been a Unitarian society organized in S——, consisting of twentyfive or thirty members in its origin, which, it is expected, will be considerably increased by those who are already prepared to subscribe. A small society has likewise been organized in G——, and the new Unitarian society in N——, which is an object of as much interest, perhaps, as any other, is in a very hopeful state. We have had hopes of something effectual in the large town of C——; but there is a want of spirit there, and

they have lately buried the most efficient member of the Unitarian band.

'As to the intolerance of Orthodoxy, I suppose it is now, as it has been several years past. The leaders of that party doubtless wish to keep what we call truth entirely out of sight and hearing, and we have as little reason to doubt, that, with a considerable part of the community, their wishes have the authority of law. Still I am inclined to think that the number of those, who are willing to read and hear on both sides of the question, is increasing.

## 2. FRANKLIN COUNTY.

'Last winter quite an effort was made to get up revivals in this quarter. A "Circular Conference" was organized—that is, every Orthodox parish in the county was to send its minister and a lay delegate, or two lay delegates, to a particular parish, for the purpose of holding a conference, or of producing an excitement. Thus all the parishes were in turn to be visited. Conferences have been held in a number of parishes, but their labors have thus far been wholly without success. No symptoms of a revival have yet been visible, except a few additional meetings at the time of visitation—and these have, in one instance, at least, produced a reaction.

'Some other gentlemen will be able to give you a more correct general view of the state of things than I can. I have been here so little time, that I am not qualified to judge comparatively. I however met with the association last Tuesday at D——, and among other things, it was asked, whether the members would assist those societies which were springing up, and who wanted to hear the truth—and the answer was, "If there were only *one* or *two* of them, it would be pleasant to give them assistance, but there were so *many*, it is a thing impracticable." There is a new society lately collected in G——. The new societies are of course small, but most of them raise some money to pay for preaching. I know of no place where a missionary could be employed to greater advantage than in this region. There is a spirit of inquiry among the people, and my judgment would be, from what I have seen and heard, that the prospects of Liberal Christianity were never so good in the valley of the Connecticut as at the present time.'

## MIDDLESEX COUNTY.

'I have noticed with astonishment and grief indeed, but not with dismay, the confident and exaggerated assertions, statements, and insinuations, to which you allude. They indicate, I must think, in those who make them, a consciousness, not of the increasing strength, but of the increasing weakness, of their party. But with what expectation are such things said, published, and spread abroad before the community? Do the authors of these things believe, that the people will receive as truth whatever is told them—that they can be managed and moulded to any purpose, and that their cause will flourish, while the character of the means used to promote it, is disregarded? If such be their belief, and it would seem as though it must be, they will at length find themselves most bitterly disappointed. The people will maintain their religious freedom, and their Protestant rights; they will improve them in searching the Scriptures for themselves, and in living together as neighbours, friends, and christian brethren.

'The history of this business for many years past, clearly shows, that the spirit of Protestantism, in this Commonwealth, is too powerful, too enlightened, too much awake, and too jealous of its rights, to be outwitted, crushed, or manacled by the wiles, threats, or combinations of its enemies. This spirit was never so active, as at the present moment, in this Commonwealth. Why have the more intelligent and influential of the laity, so very generally aroused themselves to enter the lists as combatants in this great warfare? Why are these things seen, and heard, and read, and known of all men? The answer is obvious. The people have taken their stand and are determined that taxation and representation shall go together in Church as well as in State, and that they will not submit to wear the yoke of "Saintly Domination." Such is, I am confident, the spirit of this Commonwealth, and, I am sure, of this section of it.

'Now I view this spirit, as essentially the spirit of Unitarianism, and as securing most certainly its progress and its ultimate triumph. Another cheering sign of the times in this region is, the increase of the spirit of love and peace among many in all the

denominations. The great mass even of the Orthodox in this region, are, I believe, secretly and increasingly hostile to the Exclusive System. Their dissatisfaction with it, indeed, is becoming more and more manifest, in all directions. Not unfrequently do their sighs for better times, become audible. "Oh, that our ministers would exchange as heretofore, and let us live in good neighbourhood with our fellow Christians, as we used to do; we like not this unnatural state of things, and we will not bear it forever." I can confidently appeal to the feelings of multitudes of Orthodox Christians in this region, in support of my opinion, that Liberal Christianity is gaining in the respect and favor of the community.

'And even Unitarian views are spreading themselves in this region, silently and slowly, but steadily and surely. Unitarianism, using the word in an enlarged and proper sense, is, I am satisfied, from much observation and inquiry, gaining ground in this quarter.

'True—some ministers are becoming more Exclusive—in some towns there is an increase of the spirit of intolerance, and a proselyting, sectarian zeal is breaking up, here and there, a religious society. But these facts, when viewed in a proper light, are not against, but in favor of the opinion I have advanced above. It is a matter of course, that, as the stream increases in its swell, velocity, and power, its eddies should become proportionably violent, turbid, and noisy.

'The *new* [orthodox] societies in C—, A—, &c. do not increase upon the old, but rather the contrary. Attempts to render other towns Exclusive, fail, through the oppugnation of the people. Look to T—, and W—, and C—, who are endeavouring to settle Anti-Exclusionists. In B—, B—, W—, W—, S. A—, and T—, the Exclusive System has many invincible and weighty opposers. Indeed, I doubt not, the prediction of Dr Cumings, which he often repeated, will be verified, "*This plan of clerical domination*" said he, "*will never succeed*. The people *will* set the *ministers* right at last." My own people have been Unitarian for a half century.'

#### PLYMOUTH COUNTY.

'In this region Unitarianism had its origin, and the *spirit*, rather than the *letter*, has kept the even tenor of its way. They have disliked the "new

divinity," which is Hopkinsianism, and would have quietly continued Arminians, believing that Christianity required nothing but piety and beneficence, had not new questions been agitated. Since the controversies of the day, they have been affected as was to be expected. Those of warm and nervous temperaments have selected Methodism, and some few Calvinism, &c. The questions in debate, now are, whether Trinitarian or Unitarian sentiments are expressed in the bible? The majority of this region are decidedly Unitarian; and where there was a traditionary faith, there is now an intelligent examination and a well assured conviction.'

#### MAINE.—CUMBERLAND.

'In answer to your inquiry, I am happy to say, that, to the best of my knowledge and belief, the cause of rational Christianity has never been more prosperous in my own immediate circle, than at the present moment. My own church has increased more than usual within the year. The congregation is full; and the Sunday School instruction is very numerously attended, and pursued with the best spirit and ardor, by as many as forty or fifty of both sexes, from among the most suitable and competent persons in the parish. An application has lately been made to me from S—, to obtain an assistant for Mr M—, who is settled in the First Congregational Society in that town. I have been able to attend to the request, and Mr W— is now supplying the pulpit. I may labor under an erroneous impression, but I can entertain no other opinion, from the progress of knowledge and the character of the age, than that the cause of enlightened and liberal religion is destined to advance, if nothing be wanting in the prudence, good judgment, and devotedness of its friends.'

#### YORK COUNTY.

'I have received your favour, containing some queries relative to Unitarian Christianity in this region.

'With the increase of religious light, in this vicinity, the peculiarities of Calvinism seem to be every year fading from the public creed; and in the same proportion, I may add, are the principles of a more rational faith embraced. Orthodoxy, here, has small reason for that "confident and triumphant tone," to which you allude. At the same time, Unitarians, as a body, have as



little reason to boast of their wisdom or strength.

‘Our fears, in Maine, do not arise from the machinations of the Exclusive System. They arise from our want of that unanimity or cooperation, which is so indispensable to success. We have materials here, for example, sufficient to compose three good parishes; a Trinitarian, a Unitarian, and a Methodist. These three would be numerous, strong, and prosperous; but when three or four more, an Episcopal, a Universalist, a Baptist, and a Catholic, are added to these, our strength becomes weakness, and our wisdom folly and infatuation. Most of these denominations, if not all, have more or less of Liberal Christians among them.

#### PENOBSCOT COUNTY, ME.

‘I reside in one of the frontier towns of the State of Maine, where we have very little, if any, of what appears to me to be regular preaching. It is true that we have very many meetings for religious worship, but our preachers are illiterate, and unqualified to instruct in the momentous concerns of religion; and their tenets are anything rather than rational Christianity.

‘There is no union of sentiment with us upon religious subjects, at present. The people are willing to hear any one who offers to teach them, and hence, it is my opinion, that a good field is here open for sowing the good seed. But we have not been in the habit of paying for preaching, and I apprehend that some time must elapse before we shall generally rid ourselves of our prejudices in that particular—I hope that we may eventually.

‘The object of this communication, is, to inform you that the labors of Unitarian preachers of the right description, would be well received in this region, and would, I think, do much towards disseminating the true principles of Christianity. We have had an opportunity to witness, in a small degree, the effects of such labors. The Rev. Mr W—, of W—, spent three days in this vicinity, and preached once in this place, once in S—, and once in F—, both neighbouring towns, and, taking into consideration the very busy season of the year—we being in the midst of our haying—and that he spent no Sabbath with us, I may say that the meetings were well attended, and, so far as I am able to judge, his preaching very acceptable.

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‘If I understand the object of your society, it is to disseminate the doctrines of Unitarian Christianity, and I have no hesitation in recommending this vicinity, as being a field, in which the seed might be advantageously scattered. But, Sir, suffer me to intimate, that I think a wrong estimate has been made by many, of the intelligence of the inhabitants of new countries. In fact, a great part of them are quite an enterprising portion of society, otherwise they would not have been situated as they are. I therefore would recommend that men of talents, men well acquainted with the nature of man, should be sent—if you send any. I know of no man better qualified than Mr W— for a mission into this country. He made a strong impression. The people were very desirous to hear more from him, and I think that, could he have remained a few weeks with us, his meetings would have been very fully attended, and much prejudice against our belief would have been done away.’

#### NEW HAMPSHIRE.

‘I can see nothing here to make me believe that Orthodoxy is gaining any increased ascendancy. Our meetings are as fully attended as ever, although at least one third of our society, in consequence of the failure of business here, have left the place, and I know of no defection. The progress of truth never equals the hopes of the sanguine. But the progress of Liberal Christianity is in my opinion just such as should be expected, and just such as it ought to be for its own security. I should regret to see it spread by a perversion of feeling, as Orthodoxy sometimes does; for I should be sure there would be a reaction by which it would lose ground. It is on the calm good sense of the community, sustained by the observance of results, that the truths peculiar to Unitarianism must depend for their support. It may sometimes be stationary, sometimes even appear to retrograde, as the traveller finds levels and even vallies in ascending the highest mountains. But just so sure as the progress of the human mind is now advanced, is it certain that there is, on the whole, a continual advance towards the object of our wishes.

‘I look upon all the pretended triumphs of Orthodoxy as hollow. Their pretensions to success, so far as their peculiar tenets are concerned, are in

the main, false. How very few in their congregations adopt the views which constitute Orthodoxy, you cannot but be sensible, and the increasing looseness with which their views are held and advocated cannot have escaped your notice.

'It is somewhat difficult to decide, when it is proper to separate and form a new society; and there are instances where the attempt has been premature. A large portion of those who think with you will be governed by considerations of expediency, and these are usually on the side of the old society. Unitarians are not fond of schism, and reason is always more lukewarm than superstition.

'When I consider that but a few years since Orthodoxy had possession of all the churches, and the control of the religious part of the community, and with what strength old religious associations entwine themselves about the heart, it seems to me but little short of a miracle, that Unitarianism, open and bold, has made such progress. As to the fear that free inquiry will be stifled, nothing can be more groundless. There may be some successful attempts at it, but it is only closing the shutters to darken a room instead of extinguishing the sun.

'Nothing is so fatal to Orthodoxy as the exhibition of its spirit, and it now owes its popularity more to the circumstance of its being kept at bay by the Liberal, than to any other cause.

'You perceive, therefore, that my views of the subject are such, that if the boasted triumphs of the Orthodox were true, and even much greater than they are pretended to be, they would fill me with no alarm. For I hold that an acquaintance with Orthodoxy, either from experience or observation, is one of the best securities for Liberal Christianity. You will also perceive, that with these views, I may not be qualified to give minute details depending on occurrences that excite in me but little interest. Our cause rests on the principles of our nature and the general progress of the human mind—and these again are causes not under the control of Orthodoxy.'

#### VERMONT.

'With regard to Unitarianism in Vermont, I will begin first with my own society.—We were never so firm. Unitarianism in this place stands

firmer than it has ever stood. The society has always been Liberal, from the very first, more than twenty years ago; nor has it been without its influence on this State. From inquiries which I have made the past year, I am fully satisfied, that there are many Unitarians in the State, and more now than there were two years since. One gentleman went so far as to say, that he did not believe there was a town, in which some could not be found—and these are (as it always has been) respectable and some of the first in their respective places. The Rev. Mr N——, formerly of W——, Mass., has resided some years in Vermont, and has occasionally preached, and he says, that everywhere, where he has made known his sentiments—which are decidedly Unitarian—he has found those, to whom they were acceptable. Many who would gladly hear Liberal preaching, do not know where to get it, or where to apply for it. Could a missionary pass through the State, he would find numerous hearers. Many tracts have been distributed, and wherever they have gone, they have been well received. I have had it said to me, and there are very many who say, "I do not know what I am—but I do know that I am not a Calvinist."—"Why, I have been a Unitarian years ago, but did not know it."

#### PENNSYLVANIA AND OHIO.

[The following narrative was written at the request of the Executive Committee of the American Unitarian Association, and will be read with interest.]

'I travelled to see the face of the country—and to learn the state of society. Wherever I stopped for a few days or weeks, and became acquainted with those of Liberal sentiments, we of course had conversations on their prevalence and prospects. But of such conversations I took no note. I can furnish you nothing more, therefore, in the way of complying with your request, than to name the places where I preached, and to give you the general impression which I received.

'April 15th, 1827. Preached at H——, Penn. This society is admirably situated for the wide diffusion of Liberal sentiments. As the legislature has its sessions here, the more intelligent from the various parts of the State are brought together, and some

of them were already disposed to attend regularly, whenever they had a meeting, at the Unitarian church; while many others were willing to go and hear occasionally, that they might be able to judge for themselves. The society numbers among its members several active, intelligent, and zealous individuals, who give ample assurance, that no reasonable exertions will be wanting on their part, either to build up the society, or to diffuse what they believe to be the simple truths of the gospel.

'The evening of the eighteenth, preached in the courthouse at S——, two miles below N——. It was term time, and the court room was very well filled. Many, doubtless, came because they had no other way of passing the evening—but some, as I afterwards learned, that they might know what this 'new doctrine' was. After visiting that retired spot on the bank of the Susquehannah, where rest in quietness the remains of the venerated Priestley, I returned to H——, and preached again, the 22d.

'April 29th. Preached at P——, Penn. for Mr S——. The society, though few in numbers, are not without a laudable zeal for the sentiments which they hold. And if they could obtain a regular pastor, one who should devote himself wholly to the work, I believe a numerous and intelligent society might soon be collected in this rapidly increasing and beautifully situated city.

'May 4th. Landed at M——, Ohio, and left there on the 30th, having preached four Sabbaths. The services were in the courthouse, and the number of hearers from a hundred and fifty to two hundred. So desirous were the people in that vicinity to 'worship God in the way which some call heresy'—to hear 'the truth as it is in Jesus,' that some came twelve and even sixteen miles. During my sojourn in that delightful village, there was a meeting of an association of the Baptist denomination. As several of the preachers and many of the hearers came a great distance, it was continued from Friday until Monday; and some, who believed themselves Orthodox, and who had come many miles, for the purpose of hearing Orthodoxy, when they learned that a Unitarian was to preach on the Sabbath, had the independence and the christian candor to go and hear for

themselves; and a few, at least, who did so, returned home with somewhat different views and feelings, from those with which they left.

'The 24th,—rode to B——, distant sixteen miles, where I had previously been requested to preach. And here, as at other places, I had reason to believe that the words of 'truth and soberness' fell upon good ground.

'After leaving M——, my next place of preaching was, the 5th of June, at L——, Kentucky. The services were in the Methodist church. Notwithstanding notice was given out but a short time previous, they were well attended.

June 6th. Left this beautiful forest city, (for so numerous are the trees in and about it, that, as you approach, it has more the appearance of a forest than of a town,) and arrived by the way of L—— at C——, on the 9th. As my labors were longer in this place than any other, I will give you a more detailed account of them. Being Saturday afternoon when I landed, and stormy withal, it was deemed inexpedient to preach the day following. Consequently, I had leisure to hear what others had to say,—and I improved it, by hearing Mr R—— and Mr J——. It was Trinity Sunday. So I had the beginning of Trinity in the forenoon and the ending of Trinity in the afternoon. In the morning, the preacher had so much the appearance of candor, as to acknowledge to his hearers, that the genuineness of the text 1 John, v, 7, was doubted by some Christians. But he was unwilling to give up, what he was conscious would be a good support to the doctrine of the Trinity, at least to the more ignorant portion of the community, so long as it retained its place in the New Testament. He therefore told his hearers, that after a careful examination of the subject, he saw no reason to doubt its being genuine, and in accordance with this conclusion, he urged it as one of the strongest props of his belief. In the afternoon, the preacher, either from ignorance or some other cause, did not even lisp to his people, that the said text had ever been doubted, but repeated it again and again in support of the all important doctrine.

'Mr R——, formerly a Methodist preacher, but some time since excluded from their fellowship, in consequence

of his independence in thinking and preaching, and who now has a sort of Independent Methodist society under his care, on being requested, readily granted me admission into his pulpit. Wednesday evening, therefore, June 13th, a general view of the belief and disbelief of Unitarians, was exhibited to an attentive audience of about one hundred and fifty persons. Immediately after the close of the services, the reverend gentleman in whose church I had been preaching, observed to the congregation, "*that a counterpart to the discourse just delivered would be preached in that place, next Sabbath morning, at the usual time of worship.*" As I did not preach the next Sabbath in the morning, I went and heard the "counterpart" to my sermon. I confess I was agreeably disappointed. To be sure Mr R—— did not seem to have a very extensive knowledge of biblical criticism, though, even in this department, he was not wholly a stranger—but he gave ample proof of having thought much on the subject, and that too with no ordinary powers of mind. Throughout the whole, there was exhibited so much of the spirit becoming a disciple of Jesus, as made me in love with the goodness of his heart, though I could not, in all respects, subscribe to the infallibility of his understanding.

'In the afternoon I preached in the New Jerusalem church, and as the Swedenborgian society held their services in the forenoon and evening, they, with much kindness and christian charity, which, from my partial acquaintance, I should think characteristic of the sect, granted the Unitarians the privilege of worshipping in their house when unoccupied by them. After this, our services were on Sabbath afternoon, and one evening of the week, the number usually attending being from one hundred and fifty to two hundred,—probably sometimes more than this number. You now have most of the incidents connected with my five weeks' preaching in C——.

'You ask me "What judgment I formed of things in that city?" I will tell you as briefly as possible. It is one of the most flourishing and rapidly increasing cities of our country. I give you one fact, that you may be enabled to judge of its trade. Between the 5th and 12th of February, 1827, twentyone steam boats, averaging two hundred tons each, arrived at and departed from

this place; and at the time I left, there were judged to be over three hundred houses then building. Here then is a city numbering nearly twenty thousand inhabitants, carrying on extensive trade and manufactures, increasing with unparalleled rapidity; containing a medical college, where students from that and the neighbouring States, attend medical lectures—and having also within its bosom a college for the education of its young men, which, though not now in actual operation, will doubtless soon be revived under favorable auspices. Add to these things, that hundreds—I had almost said thousands—during the unhealthy season, come up from the 'lower country,' some to spend a week or two, and then to pass on to the North and East, and others to spend the summer in that enchanting city—and then you may form some idea of the importance of this place, for diffusing widely correct and enlightened views of Christianity.

'The materials for building up a Unitarian society in this place, I believe to be abundant and of good quality. The more enlightened among the different sects are fast becoming at odds with the exclusive and horrible systems of Calvin and his would-be followers. And if a Unitarian church could be built and a pastor settled, there are good reasons to believe that the society would soon be, to say the least, as numerous and respectable as any in the city. The few who now acknowledge themselves Unitarians do not feel able to erect such a church as they think would be most advantageous to the growth of the society. They want assistance—and if any circumstances may be regarded as a claim, I should think theirs might be.

'You have asked my judgment in one thing,—permit me, in conclusion, to volunteer it in another. If a missionary go into the Western country, let him be well provided with tracts, that wherever he preaches he may sell them, or distribute them gratuitously. It is true you have depositories in that region, but they will go slowly from the booksellers' shelves, unless there is something to arouse the attention of the people to the subject. And when an extraordinary meeting is held in a city, and a stranger preaches,—and if, like Paul, when addressing the Athenians, he bring "certain strange things" to the ears of the attentive multitude—



it is then, if ever, that like Paul's auditors, they are desirous of knowing something more of this "new doctrine." And if the preacher have tracts, he would soon find himself surrounded with anxious inquirers after them.

'I have made these observations, because, wherever I preached, tracts were very much sought after. In every place there seemed to be a growing dissatisfaction with the religious sentiments generally preached. The people are getting tired of hearing changes rung on the sublime mysteries of the Westminster Catechism. They want something more simple and practical, something whose tendency is both to enlighten the understanding and to purify the heart, and we believe that the doctrines of Unitarianism, which are those of pure Christianity, are every way calculated to supply their wants, and to effect those all important purposes, for which they were designed by the Author and Finisher of our faith.'

*Calcutta.*—The following is an extract from a letter written by Mr Adam, the Unitarian Missionary at Calcutta.

'A salary of one hundred and fifty rupees per month is attached to the head teachership of Rammohun Roy's Anglo-Hindoo School, and he authorizes me to say that he holds it open for the acceptance of any Missionary who may be sent to Calcutta, and who may be competent and willing to aid me occasionally in English preaching, and in general Missionary duties. If he is a single man, he could live (and he could do no more than live with any tolerable degree of comfort and respectability) on three hundred rupees per month, and by this offer, therefore, you have one half of his salary already provided for. May I not hope that exertions will be made to obtain the remaining half, and that some one will be found to "come over and help us?"'

*British and Foreign Unitarian Association.*—[The following account of the Third Anniversary Meeting of this Society, which was held on Wednesday, the 28th of May, is abridged from the Monthly Repository for July last.]

'The religious services, at the Chapel in South Place, Finsbury, were attended by an unusually large congregation. The introductory and de-

votional services were conducted by the Rev. Dr Phillips of Sheffield; after which the Rev. Dr Hutton delivered a discourse from 1 Cor. iv. 4, 5.

'After service, C. Richmond, Esq. was called to the chair. The minutes of the last General Meeting were read by Dr Rees and confirmed.

'The Treasurer read the statement of the year's accounts of the Society.

'Mr Aspland, Mr Edgar Taylor, Mr Bowring, and Dr Rees, then read the Report of the Committee under its different heads.

'1. In what may be called the *Missionary* department, the Report detailed all the proceedings of the Committee during the past year, noticing the cheering results of the assistance given in the establishment of a Unitarian Congregation at Northampton, and various instances in which assistance had been afforded to other congregations.

'2. In the Civil Right department the Report details the flattering prospect which had presented itself of the subject of the claims for relief from the operation of the Marriage Act being effectively considered. The Report then congratulates the Dissenters generally on the successful result of the exertions of the United Committee for the abolition of the Sacramental Test.

'3. The Book Report detailed the progress of the usual business of that department.

'4. The Foreign Department comprised a great deal of interesting matter. The state of things in Calcutta and Madras furnished great ground for satisfaction, and the Report contained some valuable information as to the state of Unitarianism in America.

'5. Under the head of Miscellaneous Observations, the Committee suggested a direction to their successors to prepare and circulate a short abstract of the design, plan, and history of the Association. The Report then noticed the state of religious opinion in Ireland, and after paying a suitable tribute of respect to Dr Drummond, suggested that the Meeting should, by a vote, invite him to preach their next anniversary sermon; and also, that a visit should be undertaken to Ireland by some minister accredited to the mission by the Association.

'Resolutions on the subject of the abolition of the Sacramental Test, were proposed and passed, among which were the following;—

"That no difference of religious opinions, however wide, can lessen the sensibility of this meeting to the liberal and generous support which they received, in the late application to Parliament, from the Roman Catholics of the United Kingdom; and that common gratitude would compel them to make, in return, a tender of their best wishes on behalf of the claims of the Roman Catholics, for unrestricted and equal religious freedom, if they were not bound to aid, according to their means, the cause of these their fellow subjects and fellow Christians, by the still higher obligations of patriotism and religion,—believing, as they do, in the sincerity of their minds, that the existing disqualifications which aggrieve the British and Irish Roman Catholic population, are in open hostility to the peace and union and prosperity of the kingdom, and are, at the same time, a sure hindrance to the progress of the Protestant faith, and a violation of and dishonor to our common Christianity, which establishes no point of morality more plainly, nor commands any duty more solemnly, than that one Christian shall not make the condition of another more wretched or less happy on account of his faithful adherence to the dictates of his conscience and the law of his God."

"A much larger proportion than usual of the congregation remained to take part in the subsequent proceedings, and all expressed a strong feeling of interest and satisfaction in what passed."

"Upwards of two hundred and fifty friends to the Society sat down to dinner at the London Tavern, William Smith, Esq. M. P. in the Chair."

"The greatest harmony and good order prevailed throughout the evening, and the whole of the proceedings of this Anniversary were considered to exceed in interest any former occasion."

*Ordination at Hardwick.*—The Rev. John M. Merrick was, on Wednesday, August 27th, ordained pastor of the Congregational Church and Society in Hardwick. Introductory Prayer, by the Rev. Mr Clark, of Princeton; Sermon, by the Rev. Mr Bartlett, of Marblehead; Ordaining

Prayer by the Rev. Mr Thompson, of Barre; Charge by the Rev. Mr Bascom, of Ashby; Right Hand of Fellowship by the Rev. Mr Sewall, of Danvers; Address to the Society by Rev. Mr Wilson, of Petersham; Concluding Prayer by Rev. Mr Harding, of New Salem.

*Ordination at Providence, R. I.*—On Wednesday, September 10th, the Rev. Frederick A. Farley was ordained pastor of the Westminster Congregational Society in Providence, R. I. Introductory Prayer and Selections from Scripture by the Rev. Mr Greenwood, of Boston; Sermon by the Rev. Dr Channing, of Boston; Prayer of Ordination by the Rev. Dr Edes, of Providence; Charge by the Rev. Mr Parkman, of Boston; Right Hand of Fellowship by the Rev. Mr Gannett, of Boston; Address to the Society by the Rev. Mr May, of Brooklyn, Conn. Concluding Prayer by the Rev. Mr Walker, of Charlestown.

*Dedication at Belgrade, Maine.*—On Thursday, the 11th of October, a new church in Belgrade, Maine, was solemnly dedicated to the service of God. Introductory prayer by the Rev. Mr Farmer, of Cambridge; Reading of the Scriptures by the Rev. Mr Brimblecom, of Norridgewock; Dedicatory Prayer by the Rev. Mr Hutchins, of New Portland; Sermon by the Rev. Mr Wells, of Kennebunk; Address to the Society by the Rev. Mr Drew, of Augusta; Concluding Prayer by the Rev. Mr Brimblecom; Benediction by the Rev. Mr Hutchins.

*Dedication at Raynham.*—On Wednesday, October 15th, the new church, erected by the Second Congregational Society, in Raynham, was solemnly dedicated to the service of the only true God, through the only Mediator Jesus Christ. Selections from the Scriptures, by the Rev. Mr Goldsberry, of N. Bridgewater; Dedicatory Prayer, by the Rev. Mr Clark, of Norton; Discourse, by the Rev. Mr Huntoon, of Canton; Concluding Prayer, by the Rev. Mr Hamilton, of Taunton.

# OBITUARY.

DIED, at Cambridge, September 19,  
JOHN MELLEN, Esq. aged 76.

We should be guilty of injustice to the community, if we did not speak of the character of this honored friend. His life was an active and useful one, but was passed in the discharge of duties which did not extend themselves over a wide sphere of relations. His name, therefore, might not be familiar to many of our readers, if he had not spent his last years in a place in which, from the peculiar constitution of its society, his trials and virtues were brought under the notice of men from every part of our country. Few, who have resided in Cambridge of late years, have not carried away with them a respect for the sightless man, whose cheerfulness, courtesy, and instructive conversation were known by report even to those who did not enjoy the benefit of his acquaintance.

Mr Mellen was for some time the minister of Barnstable, a village of some importance below Plymouth, in this Commonwealth. Having received from his father, who was himself a clergyman in the interior of this State, the principles of a religious education, his mind was early and permanently interested in religion, and it was through life the subject of his most earnest and pleasant thoughts. The prolonged illness of Mrs Mellen, occasioned by her residence in Barnstable, and for whose restoration a removal into a different atmosphere was considered necessary, induced him to resign his connexion with a people, whom he had faithfully served, to whom he was strongly attached, and who never speak of him, at this distant day, but in terms of respect and affection. Domestic circumstances induced him to fix his abode at Cambridge, where his desire of usefulness and love of activity caused his influence to be felt in municipal concerns, as well as in the social circle. He was chosen to represent the town in the legislature; and other offices of trust to which he was elected, so long as his ability of active service continued, showed the confidence in his character with which he had inspired the minds of his fellow citizens.

But the providence of God called him to another and more painful exhi-

bition of christian deportment. Blindness, that sorest of personal calamities, came upon him. 'The light of the body' was extinguished, the beautiful forms of nature were veiled in darkness, the countenances of friends were seen only through the eye of memory, the pages that breathed the spirit of divine and human wisdom were sealed from his vision, and the paths in which his feet had run to obey the calls of benevolence were to be trodden with a slow and cautious step, or no more entered. They who have not experienced the trial, cannot know what it is, to have all those avenues of communication with the outward world, which we enjoy through the sight, closed—to feel one's self dependent as an infant upon the watchful attentions of others, and to be turned at once from all that has interested and occupied the mind in visible life to the resources which the soul has accumulated in itself. The severity of this change Mr Mellen endured, and his conduct showed that he had not lived and looked on the works and word of God in vain. After using such means for the restoration of his sight as skill and prudence united in recommending, he relinquished the hope of resuming his former pursuits, and gathered up his thoughts for a cheerful submission to his lot. For years he dwelt in utter darkness. Through this period not a complaint was heard to escape his lips, nor did gloom settle on his countenance. Uniformly tranquil and happy, he shed a moral brightness over the domestic circle. He suffered as a Christian; a stranger would not have known that he suffered. He never spoke of his loss of sight, unless in obedience to the call of others, and then in tones which, while they expressed his sense of calamity, indicated an entire resignation to the Divine will. His mind seemed to be even more active than before his blindness. The knowledge which he had laid up in former years was now an inexhaustible fund, from which he brought the materials for new processes of thought, and the aids to a constant moral improvement. The truths, and to a wonderful extent, the words even, of the New Testament were engraven on his memory, and its spirit had long

been cherished in his heart. The evident pleasure with which he listened, and the judicious criticism of his remarks, converted the office of reading aloud into a privilege, and he never wanted friends who were glad to avail themselves of such an opportunity of doing and of acquiring good. He was thus enabled to maintain an acquaintance with the current literature, and with the theological writings of the day. In the latter, he took a deep interest, and observed the progress of religious opinions with a dispassionate but attentive mind. His own belief in regard to the great topics in discussion was distinct and firm, and was the result of those exercises to which he had been accustomed, through a long course of religious thought and experience. He had never been a pupil of the Calvinistic school, nor ever regarded Christ as equal with the Father who sent him. During the many hours of meditation, which constituted a blessing rather than a trial consequent on his exclusion from active employment, he pursued his inquiries after truth. His friends saw in him a remarkable instance of one, who, in the decline of life, was untouched by the control of prejudice, and whose mind was willing to receive, and anxious to obtain, light on every subject connected with the christian faith. His mind was in the highest sense liberal; candid in its judgments, and tender to the infirmities of others, but honest in its scrutiny, and open to every true conviction. The consequence was, that he advanced with advancing truth. Ethical subjects had for him peculiar attractions, and he studied them, as they are best studied, in his own heart, and under the teaching of Christianity.

It need not be said, that the society of such a man was delightful to all who knew him. The unbroken tranquillity of his soul, the holy contentment of his spirit, and the rich stores of his intellect, gave to his conversa-

tion an irresistible charm. It was a privilege, for which we could not but be grateful to Him who gives us the good examples of his servants, to witness the silent life of such a Christian. It was yet a higher blessing, to listen,

——— ‘While the voice  
Discours’d of natural and moral truth  
With eloquence, and such authentic power,  
That in his presence humbler knowledge stood  
Abashed, and tender pity overawed.’

The testimony which such excellence bears to the efficacy of a simple faith, is valuable. Mr Mellen was a Unitarian, an avowed and consistent Unitarian. In this faith he lived; in this faith he endured, for years, one of the greatest privations, without repining, and without losing the energy of his mind; in this faith he anticipated the approach of death, during a severe illness, when neither fear nor rapture possessed his soul, but in a calm reliance on the mercy of God, and in a hope of eternal life, drawn from the gospel of Jesus Christ, he appeared as a servant waiting for his master's coming; in this faith he died. Of him, if of any one, may we not believe, that he has passed into that world, where there shall be no darkness, where the righteous shall forever behold the works and glory of God, and where the soul that, amidst the trials and sufferings of the present state, pursued its researches after truth and goodness, shall be enabled to maintain an everlasting progress towards perfection,—that world, which is emphatically light.

In his will, Mr Mellen remembered the people of his early charge, and the church, to which he had distributed the memorials of Christ. He left directions, that a valuable addition should be made to the service of the communion table at Barnstable, thus desiring, as it were, in his last thoughts, to associate the friends and duties of his ministry, with the expectations of an immortal life.

#### CORRECTION.

On page 326, we find, on review, that we mistook the meaning of a passage adduced from Augustin in our article on the Calvinistic Doctrine of Infant Damnation. We gave the passage in proof that he believed in the damnation of some *baptized infants*, when his meaning simply is, that God does not immediately take all such infants out of this world into heaven, but permits them to grow up, and prove apostates, and *then* consigns them to hell. The error does not at all affect the question of Augustin's belief in the damnation of *unbaptized infants*, all of whom he gave up to eternal burnings, as is abundantly evident from our other quotations.

*Erratum.*—On p. 342, near the bottom of the first column, for הנם read הנם.



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